WORLD RELIGIONS' CONFERENCE
November, 1957.

Report on

World Religions Conference

Delhi Nov. 1957

Convenor

Muni Sushil Kumar

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Foreword

It is a great privilege and honour that I am invited to write a foreword on the Report of World Conference of All Regligions.

After the end of the 2nd World War, all the world seems to have changed and revolutionised. Fear is predominent in the minds of men and man in his turn is struggling to find Peace. This could be seen in the eternal strife and want of confidence among different countries and nations of this world.

Muni Shri Sushil Kumarji "Bhasker" a profoundly learned Jain Saint, a keen scholar of many religions, originated the idea that all Religions have many principles in common. Inspite of this common principle the spirit of intolerence prevails among the masses. He suggested to convene the Conference of All Religions at Bombay with a veiw to find out the common Platform for All Religions to make combined efforts for World-Peace, Brotherhood, Truth and Non-Violence.

Muni Shri Sushil Kumar ji then asked me to undertake this great task. In obedience to his wishes, I contacted the Religious Leaders of many Religions and received great encouraging support from them. I requested Shri Morarjibhai, the then Chief Minister of Bombay, to inaugurate the session. He gave me his enthusiastic support and accepted my invitation for opening the session.

The Conference held its session on 6th and 7th days of November, 1954.

Shri Morarjibhai Desai inaugurated the Conference. In his learned inaugural address, he appreciated this Conference and gave great inspiration, valuable advice and guidance.

Prominent leaders of all religions attended the Conference and made learned speeches and gave valuable suggestions. They all agreed that there was a great scope of Universal Brotherhood and Peace on common foundation.

The Bombay Conference carried out five resolutions and laid the foundation for future activities. The foundation-stone of Universal Brotherhood was thus laid in Bombay Conference. Emboldened by the support

of respectrable delegates from all religions made the Conference a great success.

The success of Bombay Conference inspired Muni Shri Sushil Kumar and his followers to pursue these activities and make them worldwide. This gave birth to Ujjain Conference in 1955. This conference was attended by delegates from foreign countries and large numbers of delegates from all parts of India. Thus message of the conference of Universal Peace and Brotherhood spread throughout the world.

Thereafter, Bhilwara conference was held in 1956.

Delhi Conference met in 1957 under most auspicious circumstances. Our worthy President, Dr. Rajendra Prasad ji inaugurated the Delhi session which was presided by Dr. Radhakrishnan. Pandit Nehru, our Premier also honoured the session by attending and giving an inspiring speech.

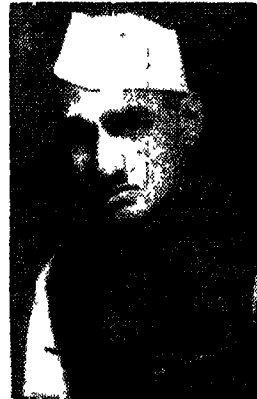
Last but not the least, people are in search of unseen force of Peace. Our voice is not lost in wilderness. The wheels of our preaching moves but slow. Slow as they are, they are steady. But we see a beaming ray of light and we hope a day will soon come when the world powers will see the benefits of Peace, Non-Violence and Brotherhood. Truth is Universal and Universal Truth is bound to survive and that Truth is "Ahimsa Parmo Dharma."

Magalal P. Doshi,
Convenor,
The Bombay All Religions Conference.

Contents

Sponsor of the World Conference of Religions and Convenor of World Fellow ship of Religions H.H. Muni Shri Sushil Kumar Ji Maharaj

Shri Maganlal P. Doshi of Bombay who gave a practical shape to H. H Muni Shri Sushil Kumar's plans of convening All Relgions Conferences, Chairman of Bombay All Religions Conference and Vice-Chairman Ujjan & New Delhi All Religions Conference

Shri Takhet Mull Jain, Genl. Secretary All India Congress Committee, Chairman of Ujjan All Religions Conference and Ex Chief Minister of Madhya Pradesh.

Shri Subhagya Mull Ji Jain, Secy General of world Conference of Religions. Prominent Delegate to Japan world Conference of Religions and Ex. Finance Minister of Madhya Bharat

BACKGROUND

Mankind has never had much difficult times of storm and stress as at present. It has witnessed the horrors of the two great World Wars; the second being more terrible and of far greater dimensions than the first. Those who had to pass through this terrible ordeal, even now get stunned and unnerved by the mere thought of it. The dropping of Atom Bombs at Hiroshima and Nagasaki was the greatest tragedy of the time which one cannot forget. Even now the clouds of the Cold War are gathering thick and fast on the horizon. The deadly weapons and the engines of destruction that are being invented everyday have converted this world into a vast powder magazine. Just a chance spark might ignite the fires of hell which may prove a holocaust for the enire world, and all this is not improbable. Still it is creditable that man, while, living in the midst of these fiery times, has all hope, faith, patience and courage, and believes to survive through. He is ever after a quest for his path and is trying to forge one for himself. From the very day, he came into the world, he is engaged in this deadly struggle for existence.

From the ashes of the First World War, there arose phoenix-like, the League of Nations, which offered and inspired hope in the hearts of war-weary and fearful humanity. In the wake of the blood-curdling horrors of the Second World War, there came into being the United Nations' Organisation. However imminent and lowering may be the clouds of the Third World War, yet we cannot but admit that the New Organisation of the United Nations is much more effective and stronger for securing the ends of peace and the means of defence than the League. It has also greater potentialities to extinguish the flames of war and is more effective than its predecessor, the League. If on the one hand, the means of wholesale destruction are mounting high like the mighty Himalayas, yet on the other hand, the power to resist them is also spreading sky-like in the heart of man enabling him to meet the challenge.

After the First World War, there could be a rape of a small country like Ethiopia before the very eyes of the League, just as the unrobing of Daropdi in the court of Kurvas, in the very presence of the Pandva brothers. But today, the repetition of such acts of agression though not an impossibility is yet a highly difficult thing. People can now raise their voice against it and the United Nations' Organisation is strong enough to force halt to the aggression and secure sanctity for the cease-fire lines. The happenings in Korea, Indo-China, Egypt and Hungary bear ample testimony

to man's love for peace. Though he is not yet strong enough to lay the foundations of an abiding peace, yet no one can now surreptitiously violate the soveeignty even of a small country. Today for the solution of all intricate problems more stress is being laid on Round Table Conferences than on resort to arms. Even in the political field, the importance of Panchshila based on moral and religious support for peace is getting more and more recognition.

Hoping Against Hope

The unanimous acceptance and adoption by the United Nations' Security Council, of the Indian Resolution, to live by peace and friendship, augurs well for our hopes and aspirations.

Similarly, the birth of the UNESCO and its history is much more encouraging and hopeful. This organisation is working in the world as an integral part of the United Nations Organisation. It came into being on the 4th day of Nov. 1946 with the blessings of 20 nations of the world. The talks about it had, however, begun long before in 1942, when the war was at its zenith, England itself was in the throes of a terrible catastrophe and Europe was being devastated by this vast conflagration. It was at this juncture that the Education Misisters of 9 friendly States met in London to consider the desirability of some kind of a Union. After much thought and consideration, a conference was convened in London, in Nov. 1945, wherein this body was constituted and christened with the purpose of spreading Education, Science, and Culture.

An attempt is thus being made, to unite mankind on a three-fold platform of education, science and culture. In other words, we have to confess that it has not been possible to bring about this union by financial and political means. The fiscal policies only helped the capitalist classes who, to gain their selfish ends, turned to industrial development and that in its turn widened the gulf between man and man. The political policies, on the other hand, led to the domination of the strong powers over the weaker ones, for the purpose of exploitation of their resources, regardless of the great sufferings experienced by the latter, with the natural concommitant of rivalries, jealousies, acrimonious tensions and revengeful reprisals, all of which swamped the world. Thus both the economic and political remedies failed to solve the issue: to wit, to bind the people of the world in the silken bonds of love, amity, concord and good-will; and we had, instead, to search for some other means and these we have found in Education, Science and Culture. But alas! we find that even these humanities too are being deformed by the propagandist proclivities of the nations.

Need For Improvement

The modern education instead of widening our outlook, has on the other hand, made us narrow-minded, bigoted and prejudiced. Science, also; instead of serving the needs of mankind, has become a hand-maid to party politics and as such, the means of wholesale slaughter and destruction. Similirly, culture too has failed to be a cementing factor and has gradually come to be recognised as something different in different countries. In spite of all this, it has to its credit, never lost sight of the original purity and integrity and it has always been trying to come to its own. As an instance in point, history occupies an important place in our educational system, but it is now concerned only with an account of battles and wars between man and man, nation and nation and country and country. These accounts of bitter struggles that abound in the pages of our history books, tend to perpetuate and keep afresh the ancient wound and scars. It is because of this that the UNESO is now engaged in the task of recasting history from a different angle.

This need, for purifying history, was felt when it came to light that the text books in shools and colleges, instead of giving a broad outlook to young students at an impressionable age, as members of the one great family of Man, became the means of filling their minds with class hatreds and racial animosities. In 1948, a book was published in this connection. In 1950, an international committee was constituted to reshape history and text books. For this work various sub-committees were set-up and they worked over it with a loving zeal. The sub-committees of two or three countries did very useful work in this connection. They studied the historical literature very critically with a view to weeding out all such matters that were likely to create feelings of ill-will and misgivings and were considered slanderous in nature.

The historians in France, Germany, Italy, Belgium and Norway went deeply into this problem and decided to give a correct lead in this direction. In 1946, the Educational Committee under the United States also carried on its investigation and it was found that their books on Asiatic culture, civilization and living standards were misleading and incorrect, in as much as, these were based on ideas arising from industrially minded people, with the result that the West had begun to look down upon the East and gradually the Westerners had come to believe that they were in every way superior to and far advanced than the people in the East. To remedy these evils, the UNESCO is engagd in re-writing the history of mankind. In nut-shell, if we have to live as members of the One Great Family of Man, on one common platform of education, science and culture, we shall have to find out their real and intrinsic values and prepare a healthy ground, and this is not possible, until we completely transform our history and other text books.

How-so-ever there may be a prostitution of science in these days, the UNESCO has now accepted it as a matter of fact that science is not the sole privilege of any one country but it belongs to mankind in general and all are entitled to enjoy the fruits thereof. With this end in view, it has now been considered necessary to provide the benefits of atomic energy to every-one, particularly to such countries as are under-devloped and 'Atoms for Peace,' have come to occupy, a well-marked place in the economy of the world. In this way alone science can be harnessed to useful purposes for mankind and it cannot for ever remain an instrument of death, destruction and desolation.

Greatness Of Culture

It is a happy augury that in these days, culture is being given precedence over politics and we have come to recognize that through culture alone the entire mankind can be knit together into one fellowship transcending all limitations ; territorial, racial, economic and religious and the like, and that the cultural ties are far stronger than political relationships, with the result that a regular system of cultural advance is fast developing and coming into being. To bring into broad relief, the idea of universal brotherhood, we have started delving deep into the hoary past, to find out the traces of the cultural unity that once prevailed among the peoples of the world and for this purpose, our research is being directed to both historical facts and archaeolo-gical finds.

With the birth of UNESCO and its efforts in this direction, it is clear as broad day light that Man has not yet admitted defeat nor is despaired of his success. His failures are but stepping stones to progress. He is ever in search of a New Path. The question of questions, before us, is whether we cannot work with a will and carry on our experiments in the realm of Religion and Righteousness as we do, in the fields of education, science and culture. There is nothing to be despaired of, in our quest for Righteousness. We have not for ever divorced ourselves from Truth. We do not understand as to why politics be divorced from Righteousness and have considered the two as antagonistic ? All the countries of the world with their various programmes of advancement : material and mental have, with one voice, come to the conclusion that religion has no place in politics, and is considered as a positive hindrance in their way. It is a pity that the Democratic Republic of our own country too, has accepted the religiously divorced politics as the only ideal state of things and a panacea for all the ills.

All this has, however, not been done without reason. It has come as a nemesis in the wake of certain events and we must think deeply and dispassionately over the same. It is this very thing that has led to the inauguration of the World Religion's Conference and we have gathered together to consider over the matter.

Misuse of Righteousness

The very reasons that have led to the bankruptcy and the consequent failure of Politico-economic measures to achieve the desired results, apply equally to religion as well. If these Politico-economic conditions made *mankind selfish and tyrannical and thirsty for the blood of others*, Man has, equally, in the name of religion wrought a lot of mischief. At one time, religion was held in great esteem in all the countries, wars were waged for the sake of religion and thus made man the enemy of man. In the name of Crusades or wars of the Cross much blood was shed in Jurasalem, over the sepulchre of Jesus. This bloodshed continued for no less than 120 years and millions of sepulchres were dug just to save one sepulchre. It is nothing short of villification and travesty of religious ideals, to do so much killing and rapine in the name of one who was himself a prince of peace, and preached all his life—to turn the other cheek also if one were to smite us on one cheek.

Similarly, the Roman Catholics and the Protestants carried on untold atrocities in the blessed name of religion. Even at one time in Japan, the cradle of Budhism, there existed much ill-will between the Budhists and the Christians. In their religious frenzy, the Muslims of Arabia too did a lot of havoc and depredation in the non-muslim world. Even in our own country, the followers of various sects and creeds of one parent religion, have not hesitated to play the cut-throats to each other. Shivaites, Vashnavites, Budhists and Jains have had fierece wranglings and disputis amongst themselves and looked askance with distrust at each other and spent all their time and energy in razing to ground the holy temples and places of worship just to put up their own instead. The State religion was forcibly thrust upon the people. Every-one considered his own religion as the best and the truest and regarded other's as a figment of the human brain and a mere chimera, with the result that there followed in society much unrest, doubt, sceptism, ill-will, jealousy and class-hatred that rendered life intolerable. The very religions which were to give solace and comfort to the life-weary became the means of agony and despair.

Even in personal life, as well, religious bigotry made a deep mark so as to make it painful and distressing to the extreme. In brief, it may be said that the very core and purpose of religion was altogether lost in the mighty swirl of passions and prejudices. Vedic Dharma, Sanatan Dharma, Jainism, Budhism and Islam, in course of time, became mere decorative pieces for a museum hall. With the loss of one faith, one religion, one worship, there could be no single scripture. Religion itself came to assume so many diversified forms with various hall marks, with the result that people began to fight over mere rites and rituals, signs and symbols, rosary, the sacred thread, the the hair-truft on the head etc. Even the names of Rama and Krishna served

to inflame passions against one another. There was nothing left in religion that could instil among the people feelings of love, sympathy and brotherhood, with the natural result that Man lost all respect for religion itself and came to regard it as a useless appendage. Religion when divorced from individual life also lost its importance both in Society and in State. When everyone became engaged in his own, regardless of others, Statesmen also thought it safe to divorce religion from politics.

At the partition of the country, we had to pass through calamitous times and the fair name of religion was dragged down to its lowest depths for inhuman atrocities. For the sake of religion we had to witness great blood-baths, the burning down of houses, hamlets and towns, the plundering depredations on business houses and self-immolation of ladies to save their honour. Women and children were mercilessly butchered and people were subjected to untold miseries and millions were driven out of their ancestral hearths and homes to seek shelter in unknown and untrodden places amongst total strangers. How could those who witnessed all these terrible happenings in the blessed name of religion can have any faith, hope and belief in the glory of religion ? The natural result of all this was that riligion and righteousness suffered a great set-back in our own country as well.

But with all this, it cannot be said that religion has failed and has no place with us and can be cast off just as a figment of an idle brain. To admit defeat in the struggles of life does not give credit to Man—much less in the struggle for Truth and Righteousness. To cry anathema on religion and to push it out and aside for the sake of human frailties, is not commendable. If Man with a view to establish Universal Brotherhood, is prepared to undertake the righteous task of recasting world's history, there is no reason why he should get despaired in the field of religion, which in fact is an abiding factor, in cementing the bonds of true Brotherhood of Man under the Fatherhood of God.

Purification is the need

Instead of boycotting religion because of our weaknesses, it is better that we make an attempt to weed out the defects and restore religion to its own pristine and unalloyed glory. To err is human and short-comings are inherent in Man, but no one on this account, has ever thought of annihilating mankind. On the contrary, efforts have always been made, for self-improvement and advancement of society as a whole.

Religion too can be improved upon, developed and advanced and this in fact, ought to occupy a first place in human endeavours and we should continue to work in this direction with indefatigable zeal. Just as every child,

who comes into the world brings with it, its own endless series of problems so does every religion and we should not feel despondent because of these. So long as the world lasts, it is but natural that we should ceaselessly try to improve the world's conditions and of its denizens. If Man cannot but degrade religion, it is also given to Man to upgrade religion as well.

History tells us in plain and clear words that degeneration and regeneration is the lot of life. The vedas, the Upnishadas, the Smritis, and the various schools of religious thought and belief, bear ample testimony to the continuous struggle that has been going on between the two. Shri Krishna, Gautam Buddha, Lord Mahavira and Shankar and all the saints of the Bhakti movement and the leaders of religious thought—one and all kept unextinguished the torch of Truth through times of storm and stress. The human mind like the human raiment, can fall an easy prey to various kinds of diseases and disorders. As for bodily ailments we take recourse to various kinds of medicines so also for mental ailments and moral delinquencies, we should not hesitate to do the same, and make a continuous research in this direction as may help to have a sound mind in a sound body.

Just as it is necessary to make use of various kinds of medicines for ailments of the flesh, so it is imperative to take the aid of Dharma for all mental, moral and spiritual disorders. There is a great need, for intense research in this direction as in the other, for stagnation in society and Dharma brings in its wake, loss of vitality and vigour. The work of purification and improvement in Dharma, has been going on through-out the ages and shall continue in future as well. But, strange as it may seem, the fact is that while everyone is eager to make an advance in the various walks of life, no one is prepared to take a single step forward in the field of Dharma, with the obvious result that we see the thorns and thistles of ignorance, apathy, disorder and inharmony growing wild.

While a peasant strives to look after his fields, nourishes the young and tender saplings and weeds out the unwanted undergrowth and so does every individual by washing his dirty linen from time to time, but in Dharma no one ever thinks of these.

Religious Leaders

Religion too has its triumphs and one of them is that wherever and whenever religious leaders appeared on the scene of life, they were held in great esteem and even deified. But this ought not to have been the case, in as much as, every such leader when he tried to weed out the defects in the then existing religious thought and belief and to purify and systematise the prevailing popular ideas about religion, the so called orthodox religious people of the time did not hesitate to dub them irreligious and even called

them parishs. But in no time their purity of purpose came out in broad relief and the generality of people, began to worship them as great religious reformers. Thus Lord Krishna whose clarion call directed the people, "To leave all religions and come unto Me", came to be regarded as the very incarnation and embodiment of Dharma itself. Not only this but, for what he said in Chapter II of the Bhagvad Gita against Vedic rites and rituals, he was called "Bahi", the destroyer of 'Isms' the reason for this being that the people having forgotten the intrinsic value of the Vedas had dragged them down to the level of polemics; and the staunch savant-priests and pundits-by preaching that there was nothing real but a delusion, had assumed arrogance and uncalled for dignity for themselves, and made the performance of Vedic rituals as the means of their livelihood. In these circumstances it was but necessary for Shri Krishana to reform the Vedic religion of the various corruptions that had gradually crept into it. This, in fact, has been the case with all religious leaders and reformers.

Religion & Religious Leaders

In the time of Lord Mahavira, the Vedic religion had as many as 363 ramifications; and each came to be known as "Anya trithi" and "Pra-ou-duk". Lord Mahavira by uniting them into one common fold, once again restored religion to its original glory. After Mahavira, Jain religion too split into four parts:—

1 Digambras 2 Savitambras 3 Sathanak Vasis 4 Terapanthis.

And each in its turn came to be divided and sub-divided into various sects and sub-sects. Similarly, in course of time, Buddhism branched off into innumerable sections of thought and no wonder that the country came to be flooded with countless philosophies. We cannot thus purify religion without taking cognisance of the various corruptions and evils that have entered into its very vitals and to extricate it from their octopeon tentacles. The leaders of the Bhakti movement had also to wage a ceaseless war against religious bigotry and blind prejudices and tried to destroy, root and branch, all distinctions of castes and creeds.

Blind Faith and Saints

It has ever been the endeavour of saints not to encourage fissiparous tendencies as may separate man from man and to lead to divisions and sub-divisions. But man is so beset and overwhelmed with blind desires and blind thoughts as cast a dark spell over the light of righteousness and the saints, as torch bearers of light, have always been dispelling the dark clouds of unreason and ignorance. History provides us with many an instance of human frailities and the redeeming power of the saints. In the present age there is a great need for the Saving Grace of the Master-Souls, for Righteousness is now at its

lowest ebb never known before; deception and fraud are, in the fair name of religion, rampant everywhere; and even in its purity, religion has assumed myriads of names and forms.

Religion, it is said, has, as many forms and names as 2200. There are no less than 700 definitions of the term 'Religion' with innumerable commentaries on each one of them, and these run into 1200. In these bewildering conditions, it is necessary to try some cut and dry simple scheme of religion for the common good of the common man. It is with this aim that the World Religions Conference has been convened.

Asia—The Cradle of Religions

Asia is the cradle land of all religions and religious cultures. India is the hub and the very soul of Asia. India has always played an important part in the birth, growth, reformation and regeneration of religions. All the Rishis, Munis, Saints and Sadhus, Tirthankaras and other enlightened souls have ever been engaged in this noble mission. They spent all their time in the laboratory of Man, in search and research of true religion, as Mahatma Gandhi did, in the present age in his quest of truth and piety.

Truth and piety, the two essential ingredients of religion, existed even long before Mahatma Gandhi, but Man had forgotten the correct lead they gave and the practical utility thereof. Mahatma Gandhi once more placed before the world, a living example of them both. In political field, he by a successful experimentation with Truth and Ahimsa (Non-violence) won freedom for his country and placed a unique ideal before the peoples of the world, torn by national prides and and prejudices, with unshakable faith in the blind might and power that tramples on the equal rights of others. The pages of Indian history abound with the accounts of such great souls. Acting on the principle—Truth is churned out of discussions—religious conferences were called and religious polemics were held in this quest. The aphorism—Truth is that which comes as a natural inference—goes to show that it was always tested on the touchstone of mutual discussions. This is how the search and research in religion was carried on. But such beneficial discussions were never allowed to degenerate into a babble or an idle talk just for the sake of talk and nothing more. The Indian literature is replete with such noble discussions and dissertations that were carried on for the sole purpose of finding out truth. In Mahabharat, we have not only a discourse on Dharma by Lord Krishna—in the form of song celestial or Bhagwat Gita—on the field of Kurukhehstra but we have in Bhisham Purva and Shanti Purva, discourses on Dharma, from Bhisham Pitama who was the illustrious progenitor of the Kurvas and the Pandvas.

Religious Conferences : History

In the times of Budhistic Age, we have on record, accounts of religious conferences that were called by emperors Ashoka, Kanishka and Harsha Vardhan. The debates of Shankaracharya and Mandal Mishra also point to the same thing. Again, in medieval times, the great Mughal emperor Akbar, inaugurated the new cread—Din-i-Ilahi (the creed of God) after prolonged discussions in his Council Chamber 'Ibadat Khana' set apart for the purpose of finding out Truth by friendly discussions with the learned in religious lore. All religious festivals and gatherings, pilgrimages and the like are but bare vestiges of the age-old traditions behind these things—to wit, to work for research and revaluation of Truth for the layman. The Kumbhs & Ardh Kumbhs are but visible reminders of the ancient gatherings that were held for the sake of Truth, in which the religious leaders of different thoughts and beliefs, gathered at a sacred place, to thrash out Reality and present the same to the common man in common and easily intelligible language, according to the needs of the times. It has always been for the religious leaders and preachers to preserve and re-present the old wine in new bottles as may suit, the age, the time and the temper of the people.

But unlike today the ancients never believed in blind faith, religious prejudices, nor indulged, in religious doubts, misgivings, unbelief and scepti cism, as may instil in the people religious frenzy and make them bigoted, narrow-minded and intolerant. They would rather make advances in the field of religion, spread out Truth and show the way to others as heralds of old. It is a great calamity that their efforts extending over centuries to conquer the frailties of Man have ignominously come to naught.

God made Man and Man made religions. In his ignorance and short sightedness, Man built religions upon religions, set up water-tight compartments of new faiths and creeds, with the results that we find ourselves today in a great wilderness and delusion with no way-out of the labyrinthine intricacies, and with no means to unravel the skein of innumerable thoughts and beliefs. In this sad state of affairs a common man cannot but take an easy way to disbelief and thereby cut the gordian knot with the sword of atheism and herein lies the frailty of religion. Again, the present day discussions do not aim at search for Truth, much less to purify Truth, by digging it out of the debris of ages. These Polemics are now held just for the sake of gaining victory for one and inflicting defeat on the other, and these instead of giving a correct lead, lead people astray from the path of righteousness and rectitude.

The times are, however, fast changing. We are in an age of transition. We are anxious to find 'Unity in diversity'. The Panch Shila or the five corner stones of peace, as recognized, in the field of politics, have of

necessity to be recognized in the domain of religion also. We are gradually coming to the belief, that with all our different religious faiths and creeds, scriptural texts and treatises, worship of various forms and formularies, we can still strive for and meet on some common meeting ground. Religions are for societies and not societies for religions. To see all religions with a spirit of equality leads to the desired goal—i.e. Samavanya or Oneness. The World Religions' Conferences are being sponsored and organised with the object of instilling the idea of this Oneness and spirit of equality in the Great Family of Man. This World Conference of all Religions in Delhi, is the outcome of the efforts that have been made during the last three to four years.

A New Movement

The work of laying the foundation for the new movement has fortunately been placed in the blessed hands of Jain Muni Shri Sushil Kumarji Bhasker. He has a clear conception of the grand scheme. Three years back he convened a Congress of all religions in Bombay with this very purpose. But the problem of the re-adjustment of States on linguistic basis, took a serious turn at this juncture.

Shri Magan Bhai Doshi and Shri Jagan lal Jain worked indefatigably night and day to make the Congress a success. Shri Morarji Desai, the then Chief Minister of Bombay also fully sympathised with the cause of the Congress and he himself inaugurated the Session. The message of Muni Sushil Kumar ji on this occasion has the same importance even today as it had then. Even then, Muniji, while expressing his great thoughts on the subject of religion threw a flood-light on the purpose of the Congress and the responsibility of Asia in general and India in particular, in the World Religions' Conference. It would not be out of place here to make a mention of that discourse of Muniji. In a thought-provoking address he said, "It is my firm belief that if the need for Dharma is but necessary for peace of the soul, we must recognise the Oneness of all religions, for the peace of the world."

Our Needs

There are three essential needs of Man : physical, mental and spritual. To fulfil the physical needs, the administrative and social leaders do their very best. The mental and intellectual needs are, to a great extent, fulfilled by the efforts of authors and writers. The spiritual needs, however, are fulfilled through the grace of Master-souls.

Though every individual may have his own religious thoughts, beliefs and deeds, yet the ideal or touchstone of all of us will ever remain the

same—to wit, to purify religion. On the one hand, we, while blindly attached to tradition, are opposed to science, yet on the other, we are so attracted by the passing pleasures resulting from day to day scientific inventions that we are gradually losing our interest in religion. Neither of these two things is commendable; for by opposition to science, we shut our eyes both to the reality and to our own self, and by ignoring religion, we lose contact with the very vital springs of life, *viz.* the human touch and feelings and the bliss of salvation. The root-cause of the trouble is that we pin our faith to only one thing at a time. If instead we were to evaluate every thing, science, culture and religion, each by its own values, we can have a peaceful life. You will agree that detachment is not incompatible with selfless service of others, nor is non-injury and non-violence with protection and defence, or non-accumulation of wealth with charity, nor self-confidence with humility. In this way, one ought to rise above the pairs of opposites and learn to look with equanimity on the universe and here-in lies the very core of religion.

The men of realisation shout with the clarion call—

"Vasthu-Sahavo Dharma"
(The very nature of creation is Dharma)

'Dharma' does not need any scriptures and texts for its exposition. The essance of Dharma lies in Man. It is only the Life Force or *Elan Vitae* or the Sound Current in Man that gives a glimpse of Dharma. The light in the fire is its vital principle without any extraneous aid and water has the innate property of quenching thirst, a dog has a feeling of faelty to his master and a cat that of drinking milk stealthily and a lioness of protecting its own cubs. All these illustrations go to show that Dharma or ones' own inner feelings or true nature springs from the inner Voice in each, and that is Dharma pervading equally in all.

Right Angle of Vision

When Man leaves off all scriptural lore and listens to the *Voice of Silence* within the depths of his own soul, it is then that he rises above attachments and detachments—all falling off like withered autumn leaves. A Jain Acharya (Teacher) tells us in this context :—

Neither do I favour Mahavira
Nor do I disfavour Kapil & others,
I adore One who knows the Way,
Is courageous and speaks the truth.

Thus with all differences in beliefs and faiths, we can yet be one in search for bliss.

The Jain teachers never raised their voice against free thinking and not only this, but have always tried to see Truth even in the varying, and apparently contradictory and even antagonistic teachings of different religions. To pervert the minds of others and to lead them astray has always been considered by them, as the most heinous crime and the greatest evil; while Righteousness alone as the fountain-head of God-knowledge and God-realisation. Truth is One though sages have described it variously. Every school of thought has some facet of truth in it and hence we ought to see the underlying truth in all—Unity and diversity, and this outlook will not only help us in the solution of all the religious problems but one can thereby successfully tackle even the social and political problems as well. In brief it is but necessary that our thoughts and conduct must originate from and be based upon and regulated by that *Universal Truth* which is atonce the source of pure love, selfless service, ahimsa and of the light of reason, discrimination and revelation of scientific knowledge.

Elimination of Racial Hatred

The Srutis or the Vedas, the Upnishadas, the Sutras and the Pittakas, one and all declare *'Life of Spirit'* as the only true Dharma, as would be apparent from the following texts:—

(1) Search true knowledge with all thy spirit *(Lord Mahaviro).*

(2) Enjoy only that which comes from and is the result of detachment *(Upnishad)*

(3) Detachment alone leads to the eternal Truth *(Rigveda)*

(4) God is spirit and can be worshiped only in spirit *(Gospels)*

Thus we see that all the scriptures tell us in one voice that True Peace and Life Everlasting are the fruits of *tyag* or detachment.

Search Within

If we go deep into the teachings of Budha, Christ, Zoraster and Mohammad, we find that all of them accepted selfless service or sacrifice of the self as the only means of attaining eternal bliss and salvation. If we wish to see the Kingdom of God established on earth, we shall have to prepare ourselves for the sacrifice of all self interests.

The Conference of all religions, affords us easy opportunities for developing the spirit of toleration and co-existence, and paves the way for establishing one universal brotherhood, knitting all into one Great Family of Man.

The role and Responsibility of Asia

A great responsibility lias on our continent of Asia. It has to prepare an atmosphere as may be conducive to world peace in this strife-torn age of unrest and distrust. It has ever been the cradle of religions and has therefore to take lead in the elimination of all chances of war, nay the very extinction thereof The sino-Indian friendship and amity is a step in the right direction and is an asset of inestimable value. The fusion and unification of all Asiatic religions and countries would mean a mighty force and a magnetic link capable of bringing Europe and America into one orbit of love, in spite of their divergent ideologies, far-reaching ambitions and aspirations and vast designs of world domination & space conquest.

If we were to ponder deeply, we will see that all countries really wish for peace as opposed to war. But with all this, they willy nilly and in spite of themselves, find driven into war hysteria by force of present day conditions and are engaged in the mad race for armaments.

Should this All Religions' Conference succeed in giving to this world, a message of peace, by presenting to the humanity the ideal of one All-embracing Religion, our efforts will not go in vain.

One Language vs Religion

The acceptance of the principle of constituting States on linguistic basis led to fissiparous tendencies. Bombay became the hot-bed of this controversy. The demands, on the one hand, for greater Gujerat and on the other, for a united Maharashtra, made the problem of language more and more complicated from day to day.

In these difficult times and conditions Muniji called an All-languages Conference to consider and to find ways and means for solving this problem. But very soon it dawned upon him that under the depth of linguistic controversies there lay the seeds of religious differences which had already to our great misfortune, led to the partition of the country and foreboded disastrous consequences in the future as well. Thus he came to the conclusion that All-Religions' Conference would prove more fruitful than All-language Conference. It was under his guidance that the first All Religions Conference was held in Bombay.

Unification of Indian Religions

In the very next year—1955, Muniji had an opportunity to spend his monsoonish weather at Ujjain. During his stay here he found the place to be a great centre of ancient Indian culture and hence very befitting for holding

an All-Religions' Conference. While expressing his views on religion, he said that if the world wanted peace it shall have to accept the principles of human rights, tolerance, equality and fraternity as taught by all the religions; that the world peace depended, not so much on One World State, as on One World Religion, and that the 'Ceaseless Music of the Soul' alone was the true religion and that it could undoubtedly help us to achieve our objective in the sphere of human existance. In the wide field of religion there was no room for class and country barriers, for Man was Man everywhere and at all times and mankind but One Great Family irrespective of individual castes, colours and creeds, and that love, peace, kindly thoughts, tolerance and feelings of friendship and good-will were the essential elements in every religion.

Man is what he thinks to be. Dharma is the great guiding and cotrolling force that leads man aright. It is possible that free thinking may have led to troubles and discords. But the theory of "Anekantvad"—(to see a thing from various angles)—as preached by Lord Mahavira enables one to see the various facets of Truth and gradually leads him to the absolute imageless Truth. The Buddhistic doctrine of "Vibhajya-vad"—(seeing one-ness in all)—the Shankar's principle of "Samanyavad"—(Sameness of individual soul and Over-soul), Christ's "Anugreh-vad"—(the principle of Divine grace for all) and Mohammad's "Shradhavad"—(faith in the prophets of various times and climes), all tend to show but the Oneness of all religions, of all thoughts and beiefs and of all schools of philosophy.

Mahatma Gandhi's Master-keys of Truth and Non-violence, Kabir's worship of Righteousness, Nanak's faith in the Equality of Man and Shri Krishna's love for all do proclaim religion that is eternal and unchangeable in spite of seeming differences in forms and names.

From East to West

The stream of religon took its course from East to West and religion has today taken the entire world in its all-embracing fold. All religions have hailed from Asia and the essence of the teachings of all religous leaders is that they believe in the efficacy of love and non-violence (in thought, word and deed), and considered them the only means for washing clean the impurities that infested mankind both within and without. We have no doubt that this great message of yore, will not fail in solving all the ills of the present age and have a firm conviction that the peace of the world can be secured through religion alone and by no other means.

The Creed of Ahimsa

The creed and culture of India is from ancient times intimately connected with the peaceful Dharma. It has ever been the practice in India, from

times immemorial, to send to other countries, ambassadors of peace and goodwill (preachers of religion); but never armed forces anywhere nor it planned aggression against any. Even now, it is for India to send leaders of religious thought to develop among mankind, feelings of love and amity, spirit of toleration and brother-hood.

Ujjain : Its Greatness

Just as the field of Kurukshetra was found to be the most befitting place for the great Epic war of Mahabharta, so has Ujjain been found as the most suitable place, from every respect, for All-Religions Conference, in as much as, we have here the "Sandeepni Ashram" of Lord Krishna and it was here that Mahavira gave his first discourse in the form allegory, Buddha his message of peace and Sidh Sen Diwakar expounded the theories of Nyaya Shastra. Again, it was here that Kalidasa, the renowned Shakespear of ancient India wrote his immortal dramas. This place has been the confluence or meeting place of Vedic religion, Jainism and Budhism and it is our firm conviction that all the religions of the world shall converge at this sacred place and meet and mingle in happy harmony.

This Conference here, it is hoped, shall develop in the minds of our religious leaders, broad-mindedness, tolerance, sympathy and fellow-feeling. It shall not only give the elixir of life to all the backward classes torn by geographical and social barriers and caste-ridden people but shall place before the world even the subtle spiritual truth in the light of scientific reason.

We hope that All-India Religions' Conference shall keep before it, an ideal which not only in India but in the entire world, will enable the leaders of various religious thought to cast off their limitations and prejudices and thereby develop their physical, mental and spiritual outlook to such an extent as to understand clearly the true significance of national and international life as embracing the family of Man and we shall live in love and concord and help each other in securing peace not only in India but in the world.

The Five Fundamentals of all Religions Conference

In the first All Religions' Conferene held in Bombay in 1954, eighteen leaders of religious thought met together and laid down five fundamentals which can usefully serve as foundation for the World Conference of All Religions. They are :—

(1) Spirutual outlook,
(2) Feelings of Fellowship,
(3) Truth,

(4) Non-violence, and
(5) Love.

Ujjain Religious Conference

On the basis of these principles we were able to form a loose union that subsequently led to a larger conference. It lasted for three days from 26th to 28th November, 1955, and was held in the vast and open grounds of the famous temple of Mahakal, in Ujjain, where it took a more definite shape and form. For this purpose, a great pandal, Ashoka Mandap, was set up. It was opened by Shri Mangal Das Pakawsa, at one time Governor of Madhya Pradesh. It was held under the Presidentship of Shri Hari Bhao Upadhya, the Finance Minister of Rajasthan and the then Chief Minister of Ajmer. On the second and third day, the proceedings were piloted by Seth Achal Singh, Member Parliament and Swami Prem Anand respectively.

Among the delegates, was a council of four religious leaders from Poland under the leadership of Prof. Nimitz Victor; Buddha Bhikshu, Shri Tanjo Butnavay—from Japan; Shri Sultan Mohammad, the Chairman of the Rajya Sabha of Bhopal; Shri Subhagya Mal Jain, Minister for Revenue and Local Self-Government, Madhya Bharat; Swami Prem Anand, Shri Shivji Bhave, the younger brother of Shri Vinobha Bhave; Shri Akhandanand of Hardwar, Shri Shuk Devanand, Balkrishan Sharma, M. P.; Shri Satya Narayan Choudhri of the Theosophical Society; Prof. Inder Chandra Shastri of Ramjas College, Maulana Saddiqi, President of Jammiat-ul-ulmai-Hind, Madhya Pradesh, Giani Amar Singh Chakkar of Amritsar, besides thousands of other delegates. In this Conference it was also decided, to make Delhi as venue for the World Conference of all Religions and the following resolutions were adopted.

Resolutions Regarding World Conference of all Religions

(1) That there should be a society of world religions to which all religious bodies be affiliated.
(2) That the said religious society should try to eliminate party prejudices and inculcate instead the spirit of tolerance and good-will.
(3) That ways and means should be found out for comparative study and proper appreciation of all religions.
(4) That for achieving the above objectives a scheme for a world conference of all religions be prepared.

From the above resolutions, it is quite obvious that the ideas subsequently evolved in New Delhi for the establishment of a Society of World Religions and a Research Institute in Ahimsa, were already engaging the attention of Muniji. In the press conference, just beforeall Religions' Conference

in Ujjain, he placed before the press representatives, his ideas for the establishment of a Society of World Religions and a World University of all Religions. These resolutions, however, took a final shape and form in the World Conference of all Religions in New Delhi. It would not be out of place to mention here, that the committee of 29 members as constituted for the Ujjain Conference, comprised of representatives of all religions. This in brief shows the wide outlook of Muniji in respect of all religions. The big conference hall was named Ashoka Mandap, after the name of Emperor Ashoka and Seth Sohan Lal Duggar performed the unveiling ceremony of the protrait of Mahatma Gandhi. Both these things bear an ample testimony to the fact that the only objective before the conference was Ahimsa which is a true essence of all religions. In his early youth, Ashoka was appointed by his father (Emperor Bindusar) as Governor of Ujjain, and it was here that he got the news of the death of his father. By its historical importance, Ujjain suited very well as the site for the Religious Conference.

Religious Conference at Bhilwara

In this connection, a Religious Conference was successfully held in February 1956, in Bhilwara, arranged by the provinces of Madhya Bharat and Rajasthan. It was here that about 40,000 men and women pledged themselves, to develop a wide outlook towards all religions. These conferences at Bombay, Ujjain and Bhilwara thus paved the way, for the World Conference of all Religions, in New Delhi, and Muniji, the progenitor of this great idea came down to Delhi and started the work in right earnest.

The object of the World Conference of all Religions

Before going into the details of the proceedings of the conference, it is necessary to throw some light on the aims and objects of the said conference and to give a brief survey of the talk of Muniji in the Ujjain Conference. In his talk he gave vent to his ideas that were of immense importance. The objective of all these conferences, was declared as search for one All-embracing Religion, for without it Man's life cannot but be mean and sordid.

Before thinking of religion, Muniji, while talking of the desire on the part of everyone in the West to bring about World Peace through One World State, had said that it was proper to lay more stress on One World Religion, than on anything else. Without the basis of One World Religion, the idea of a One World State will be but an idle dream and a shadow without substance. With the love for material and political gains and fear of war looming large, we cannot raise the super-structure of One World State. The ideal of one World State can materialise only with the help of One World Religion. The object of the Religious Conference is neither to make it a platform for any political propaganda nor to gain a cheap popularity but to

create a suitable atmosphere for a One World State, so that all mankind may be united into One Great Family of Man.

In describing the true form of religion, he rightly said, that there was but one religion for the world and not many; but owing to differences of language and modes of thinking, we had so many seeming patterns. Truth is One but sages described it variously, is an Upnishadic text which is too true even now as it was then, owing to different ways of looking at it. But if we were to look intently with a *"Single Eye"*, we will see nothing but Truth which is One and all-pervading. Man made religions with multitudenous forms by looking at the great and grand Truth from different angles. The Mongolians, the Caucasians, the Aryans and the Europeans all derive their descent from Adam, the one common Parent-stock but owing to provincial and cultural differences they appear as so many different groups, one apart from the other. With all these apparent divergencies and differences born of Climatic conditions, there is an undying and indestructible common essence in all, that sings with one voice all the while, Songs of Universal Brotherhood and Oneness and we hear echoes of the same revebrating throughout the universe. Earth is a common and indivisible heritage for all. We are the different members of one family *and are moved by one common impulse of* Truth and when that dawns in fullness, we rise above all differences and observe the light of Supereme Power of Nature and enter into Cosmic Awareness. Truth knows no differences and can create none and resolves all doubts that vanish like thin vapours into airy nothing; but material progress and prosperity divides Man from Man, and herein lies the greatness of religion.

Salient Features of Religion

In the matter of religion, Man has always suffered from one weakness. Instead of presenting it in simple and plain terms, he tries to make a riddle of it, too difficult, even for a sphinx to solve, with the natural result that Truth now lies buried under a mass of verbiage and is lost to view. Again, it has become customary with us to consider our religion as the best, and the most perfect in the world and we have come to believe that it is our sacred duty to thrust it upon others even at the point of sword, so much so, as to make it a field for death-dance over the ashes of others. In our religious frenzy, we forget that every religion has a kernel of Truth at its core though wrapped in so many coloured garments, and that the seeds of Truth can never be singed. We have before us shining examples of Rama, Krishna, Mahavira, Budha, confucious, Laotze, Christ, Mohammad and Nanak, all of whom were guardian angles of Truth, but we complacently close our eyes at the ideals they placed before mankind. We bypass even the most elementary principle of self-existence :—*Do unto others as you would like to be done unto you.* Religion is one infinite whole and indivisible and cannot be

finitized. It is an ideal to be achieved both by individuals and societies in the matter of conduct, culture, art, science and literature. With roots going deep and green foliage over-head, it has but one essence: inner peace—the peace that springs from the Soul-in-Man like the Sun radiates rays of love and light in the Universe.

According to Upnishadas—*Man is of the same essence as of God.* The desire, *Bahu Shama* (from one to so many) is in his very nature. Indian Culture gave birth to Vedism, Jainism and Buddhism. Persia and Palestine became the cradle of Zoroastrianism, Judaism, Christianity and Islam. China and Japan gave to the world Shintoism and Confucianism. But the process of growth has not stopped with these alone. Each one of them has again branched out into a number of groups, faiths and beliefs. In the Hindu fold for instance, we have Sivaites, Vishnuites, Suryites, Sant-mat and Aryasmaj etc; and in the Christian fold we see Catholics, Protestants, Presbyterians, Puritans, Methodists, Adventists and so on and among Mohamadans we come across, Sunis, Shias, Bohras, Qadianis, Sufis and so forth. Fahein, the great Chinese traveller who came to India in the fifth century speaks of 93 religious sects besides Buddhism in those early times. But what is the hub of all these religious spokes ? All of them of course aim at Salvation—call it what you will, Freedom from the Plane of Senses, Rising into Cosmic Awareness, Oneness with the Christ Power or the Spirit of Islam; quest for the One, the Unchangeable Permanence ; or Life Eternal.

Religion in the East and the West

All the religions of the world originated from Asia : The religions of the East, from India and of the West, from Persia and Palestine. In spite of provincial parochialism in religions, the central theme of all is the Edification of Soul. While in the West, religion is considered a social institution, a cementing factor, a source of national strength and medium of peoples' happiness; in the East, it is a means for an integral exprience of the soul; release from pain, sorrow and suffering and a course of Spiritual Discipline that helps in developing love and compassion for all.

Religion : Two Views

In the present age religion wherever it be, is in a strange predicament : some regard it just a figment of the human imagination, a blind faith and belief in something non-existent and a shadow without substance, giving rise to intolerance, bigotry and prejudice; others consider it as the very life of our life, an active live principle, which is at once creative, preserver and destroyer. While the common man is bewildered between the two extremes, the scientists have no faith in religion and the statesmen find it handy in keeping their subjects in a state of perpetual thraldom.

Religious Sham

We have today a sham of religion instead of true religion, a reflex of truth in place of Truth, because we have ceased to think out things, and have come to believe that research has no place in the field of religion, little knowing that religion like other things keeps drawing to itself dross from the surrounding atmosphere and needs continuous rubbing and scrubbing to save it from decay and oblivion. We have, therefore, to weed out gradually all the elements that are sordid and mean and to find out ways to gain an inner experience of the soul that gives Life-everlasting.

Religion : What it is ?

True religion is that which brings into full play the dormant spiritual faculties in man, expands his little self so as to embrace the universe and in short, fills him with loving compassion for all the creatures of the world. Blind faith in forms and formularies, clinging to lifeless rites and rituals, unconscious indulging in bigotry and narrow-mindedness are but indelible blots on the fair name of religion.

World Religion

All religions of the world, sectarian or denominational, are but woof and warp of the 'One World Religion' or in other words, they are the ramifications of this mighty tree and draw their inspiration from the life-giving roots rooted deep in the soil of Truth, Love, and Non-violence and are in turn strengthening our character, faith and knowledge. Lord Mahavira, once said that if one were to develop one's *'Single Eye'*, he would plainly see the light of Truth in the various scriptures of the World. He then begins to see One-ness in the Universe, Unity in apparent diversity, and everything appears to him in its true colours, without the least shadow of doubt and distrust. Rooted in Truth or Righteousness, he develops fearlessness and compassion, the two cardinal virtues of Dharma. His head and heart become one and he acquires discriminative equanmity. The true triumph of religion lies in bringing about in Man, the courage of his Convictions, for his deeds then automaticaly conform with his beliefs. True knowledge and love, freedom and equapoise are the natural concommitants of Dharma. Again, it is Dharma thst saves Man from the defusive clutches of the world. Scientists try to entrap Man into the steel frame of science and reduce him to the level of a mechanistic tool and thus dehumanise the human element in him. Dharma, on the other hand, is concerned with the Soul-in-Man and directs Man to the higher purpose of life-*viz* to know one's Self and to know God. The root-cause and the fountain-head of Dharma is but One—call it what you may—Rishbh Dev of the Vedas, Ade Nath of the Jains and the grand Adam of the Christians

and the Mohammadens. We all are descendents of the *"Grand Old Man"*, the first and the highest in God's creation, with no distinguishing labels about us. The differences come in only in the outlook of Man and not in Man. It is for the devouts in Dharma to save Dharma from the onslaughts of agnosticism, ignorance and materialism. If you protect Dharma, Dharma shall protect you. Awake, arise and help the helpless, protect the weak and cheer up the cheerless, lead them from darkness to light, knit the world into a harmonious whole, expand the Self so as embrace the Universe and with a determined will set to work for the amelioration of mankind; for the clarion call of Dharma has ever been "One World" and "Universal Brotherhood".

"Let all be happily blessed and arise in fearlessness,
Let all be helpful and be free from pain and sorrow."

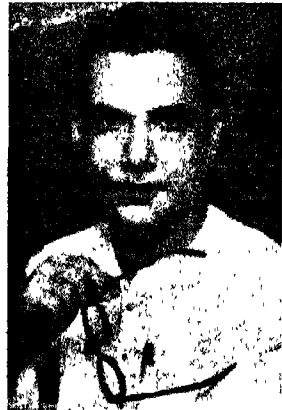
This indeed has been the spirit that has moved us all to call for All-Religions' Conferences and the World Conference of All Religions. Our political Leaders too want to achieve the same ideal through the five-fold principles embodied in the Panch-Shila. But the leaders of spiritual thought and belief feel sceptical of their success and are therefore endeavoring to contribute their mite, in achieving the desired goal. In short, this is the underlying motive and the great objective before the World Conference of All-religions. To achieve this purpose, we shall have to rise above the material World, and enter into the Spiritual, before we can, enthuse others with the life of Spirit, and unite mankind at the level of Soul and thereby bring about 'World Peace' based on 'World Brotherhood'. This is the only way whereby we can translate our dream into an actual reality. It is for this purpose that we have decided to establish "World Fellowship of Religions" and "Non-violence Research Institute."

—:o:—

Chairman Working Committee for the World Conference of Religions
Sant Kripal Singh Ji in conversation with Muni Sushil Kumar Ji.

The Russian Delegates to the World Conference of Religions offering bouqet of flowers on Gandhi Samadhi at Rajghat in a groupt photograph. Standing in the first row from left to right are Smt. Handa & Shri Tirlok Nath Handa, Tula Ram Ji Maher Chand Ji, Shri Nuvrattan Ji, Mufti Babakhanov (S. RUSSIA) Sawami Premanand Ji, Sant Kirpal Singh Ji, Maharaj, Anandraj Surana Ji, Archpriest Roshitski (S RUSSIA) R.K. Bovaski (S. RUSSIA) Phool Chand Jain, Nihal Chand Ji, Champa Lal Ji and Sardari Lal Ji.

Late Shri Jagan Nath Jaini, Vice-Chairman of Bombay & Ujjan All Religions Conference and Member of the managing Committee for world Conference of All Religions.

Shri Arjan Lal Ji Dangi and Shri Kanahiya Lal Ji Moolavat-prominent organisers of Bhilwara (Rajasthan) All Religions Conference.

Shri Rati Lal Chaman Lal Shah, Joint Secy. Bombay & Ujjan All relgions Conference & a great helping hand in organizing World Conference of Relgions.

Bhikshu Hanjo Vetnue from Japan addressing the Ujjan Conference of All Religions. Sitting from left to right are H. H Muni Shri Sushil Kumar Ji, Shri Vyas Ji, Shri Manaklal Nahar, Shri Panchulal Chaplot, Sardar Amarsingh Chakkar and Shri Magan Bhai Doshi.

Dr. Rajendra Prasad expressing his appreciation of the ideals of world Conference of Religions outlined by His Holiness Muni Sushil Kumarji. standing besides him is Muni Sobhagya Mull Ji Maharaj.

Preparations for the Delhi Conference

The World Religions Conference owes its conception and organisation to the happy imagination and arduous zeal of Muni Shri Sushil Kumar Ji. Engrossed in the idea since 1954 when he was at Bombay, he has ever since been very active in an effort to put the idea into shape. A brief biographical sketch of his would not be out of place here. With great reverence he has studied the basic teachings of all the great religions of the world and with equal regard, he has deeply thought over the great Truths underlying them. Though he is a Jain and a Muni he is wonderfuly free from any bias or prejudice against any religion. Being an idealist and a great advocate of synthesis in all things, he naturally sees and emphasises One Eternal Truth underlying all the religions. He was born on 15th June, 1926, in a Brahman family of Kaushik Gotra at Raisina village of Gurgaon District in Punjab State. He is at present only 32. He left his home when he was only seven and has since with unprecedented single-mindedness been devoted to the pursuit of Truth. He was very fortunate in having the great savant and saint, Pandit Muni Shri Chotelal Ji, as his Guru who initiated him on 20th April, 1942.

In his student days he passed the examinations of Shastri, Prabhakar, Acharya, Sahitya Ratna, Vidya Ratna etc. with distinction and was responsible for brining out magazines such as "Pariksha" and Naya Sahitya" in which appeared contributions from his gifted pen on subjects of vital importance, showing his profound scholarship and deep insight. He was for sometime head of the Department of Literature in Sthanakvasi Sangh.

Poet, story-writer, historian and orator, a teacher and ardent seeker of Truth, he is a genius, possessing in abundance the qualities of both head and heart. His verse shows maturity, his stories reveal deep understanding, his oratory is full of vigour. He wields a facile pen and is gifted with great personal charm. His mind is steeped in the philosophies of East and West, in his heart is the dream of One World Religion. There is compassion in his eyes and glow of Non-violence on his face. Anekantvad in thought and non-violence in conduct form the harmonious note of his life. He travelled on foot in Madhya Bharat, Madhya Pradesh, Ajmer etc. propagating the significance of right conduct, with the result that no less than 80 municipalities of various towns including Bombay, Ahemdabad,

Simla, Kanpur and Shrinagar, decided to close slaughter houses on the 30th January of every year, the death anniversary of Mahatma Gandhi.

He is looked upon by the Indian press as a great cultural teacher and by the national statesmen as a saint striving for peace.

Bombay sees in him a great Yogi, Malva, a magnificent propagandist, Rajasthan, a great revolutionary and Punjab a leader of progressive traditions He is the founder of the following institutions.

1. Bharatiya Ahimsak Sangh ;
2. Gandhi Nirvan-day Committee ;
3. Bombay Cow-protection Committee ;
4. Spiritual Development Circle ;
5. Jain Sasta Sahitya Prakashan ;
6. World Religions Conference.

According to him Ahimsa, (non-violence) as taught by Lord Mahavira, is the only way to World Peace. Muni ji is not only an individual but an institution unto himself. It was his indefatigable zeal and devotion that was responsible for the success of the World Religion's Conference in Delhi.

Muni Sushil Kumar arrives in Delhi

Muni ji arrived in Delhi on the 13th January and immediately set about giving form to his long cherished dream of holding a World Religions Conference. It was an uphill task—creating a congenial atmosphere for the idea in the Capital City of the Secular State of India. Undismayed by the uncongenial atmosphere around him, Muni ji Continued with his efforts. He began by holding discussions with prominent individuals. He also addressed Public meetings where he expounded his ideas in fuller detail. By and by, the idea caught on and the Press began to take notice and give publicity to the great venture.

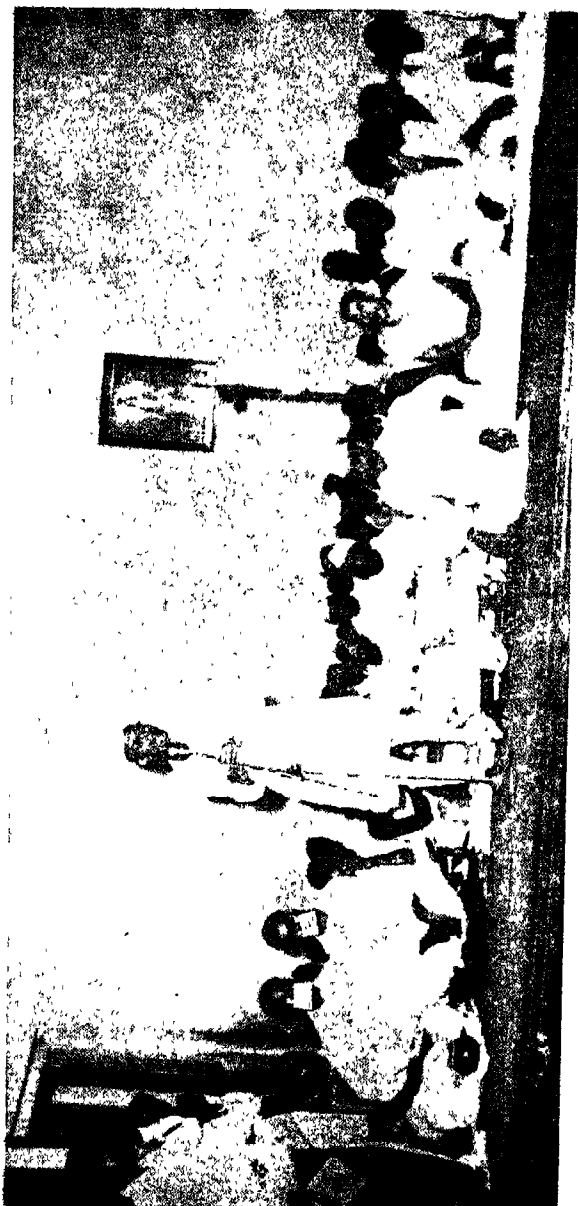
Much valuable work was accomplished through personal talks and mutual discussion. A number of Indian and foreign scholars, including Ambassadors of Russia, Hungary, Viet-Nam and China, of their own accord called on him at the Jain Conference Bhavan, New Delhi. Shri Ananthasayanam Ayyangar, Speaker of the Lok Sabha, Shri Gulzarilal Nanda, Minister for Planning, Government of India, Seth Jugal Kishore Birla, Sahu Shanti Prasad Jain, Seth Govind Dass, M. P. Jainendra Kumar, Mrs. Manmohini Sehgal, Ramdhari Singh Dinkar, Radhey Shyam Vanprasthi, are some of the prominent individuals who met Muniji. Sant Tukdo ji the founder of Bharat Sadhu Samaj and Shri Hari Bhau Upadhyaya, finance Minister of Rajasthan, who had been already associated with the World Religions Conference saw Muni ji more than once. Almost all

President Dr Rajendra Prasad & Vice President Dr. S. Radha Krishanan being escorted to the dias by Seth Achal Singh, M. P. & Shri S. P. Jain Chairman Reception Committee.

Prime Minister Nehrue being welcomed by Shri Tirlok Nath Handa, Shri Hari Bhau Uppadya and Shri Meher Chand Oswal.

Prime Minister Nehru & Muni Sushil Kumarji discussing about the World Conference of Religions from nternational viewpoint.

Member, Advisory Board of the World Conference of Religions, Planning Minister Govt. of India Shri Gulzarilal Nanda.

Chairman of the working Committee of Ujjan all religions conference and advisor to the World Conference of Religions, Padam Bhushan, famous Astrologer Shri Surya Narain Ji Viyas.

1954-Chief Minister of Bombay Shri Morar Ji Desai inaugurating the first all religions Conference in the Sunderabai hall (Bombay). sitting from left to right are—Shri Samudar-vijay Ji Maharaj, Shri Sobhagya Muni, Shri Muni Sushil Kumar Ji, Dahabhat Patel, Magan Lal Ji, Japanese Bikshu, Ganeshdas Swami & other religious heads.

At a meeting of the managing Committee held on 2nd June, 57 at Rashtrapti Bhavan sitting from left to right are—Gurudev Shri Chottee Lal Ji Maharaj, Shri Trilok Chand Ji Maharaj, Muni Shri Sushil Kumar Ji Maharaj, Sant Tokda Ji Maharaj, Shri Kakasaheb Kalelkar, M.P.

Muni Shri Sushil Kumar Ji explaining the aims of World Conference of Religions to the Home Minister Shri G.B. Pant.

of them fully agreed with and appreciated the idea of the World Religions Conference and promised their full co-operation.

On the occasion of Mahavira Jayanti Celebrations, Muni ji, for the first time had an opportunity to meet the President, Dr. Rajendra Prasad who very kindly asked Seth Achal Singh M. P. to arrange the next meeting. Accordingly, on 20th May, 1957, Muni ji had a long and detailed talk with the President on various questions including World Religions Conference, publication of Jain Literature and Scriptures etc. Muni ji was accompanied by the Patriarchs of the order of Jain Monks and the renowned Jain savant and scholar Shri Atma Ram ji Maharaj who presented his commentary on Jain Scriptures to the President. Muni ji explained at length, the Jain Philosophy of Anekantvad to the President which had inspired him to organise the World Religions Conference.

Meetings with the President

Muni ji had a meeting with the President on 26th January also. On the 23rd June, Muni ji accompanied by his Guru, Muni Shri Chhotelal ji and Muni Shukla Chand ji, had another meeting with the President at the Rashtrapaty Bhavan, On 9th September Muni ji had yet another important meeting with the President which lasted for 80 minutes. Muni ji said to the President that the real work of the Conference would begin after the Conference Session was over. The aim of the Conference he said, was to educate mankind to adopt Ahimsa (non-violence) as a moral code and a spiritual way of life. Muni ji once again met the President in the month of October when he was able to inform him that almost all the Religious Societies in the country were extending their willing co-operation to the Conference.

Muni ji also called on the Vice-President Dr. Radhakrishnan and Prime Minister Pandit Jawahar Lal Nehru on 27th May and 26th September respectively and also saw the Home Minister, Pandit Govind Ballabh Pant and Education Minister, the Late Maulana Abulkalam Azad and others. The Vice-President and the Education Minister promised to attend the Conference. During his talk with the Prime Minister, Muni ji emphasised that in this age of war and destruction "Non-violent" approach was the only way to World Peace. The adoption of Ahimsa as a moral code, however, depended on Purity of heart and spiritual way of life. The aim of the Conference was to mobilise the forces of Peace and Non-violence and to utilize them for World Peace. The world Religions Conference felt the urgent need for setting up a Research Institute for Non-violence in India. Muni ji told the Prime Minister that his presence in the Conference would greatly help towards the achievement of this object. Pandit Nehru agreed to take part in the Conference. He also gave some valuable suggestions

and advised the organisers of the Conference to give special attention to the problem of growing violence in the name of ideology, language, casteism and provincialism,"

Press Conferences

A number of Press Conferences were called by Muni ji to propagate the ideals of the Conference and to enlist public support for it. The first of these Press Conferences was held on 30th May 1957. Explaining the aims and objects of the Conference Muni ji said :—

"The World Conference of Religion, has been organised to find out a Universal Religion. Religion is based on Truth and thus cannot be divided into factions. The spiritual upliftment, defence and ultimate peace of humanity is based on religion. Due to narrow outlook religion has been divided. If religion is guided by the considerations of Ultimate Reality, human race can still be re-united. We feel that world needs an organisation which is the centre of all religions and which could knit all religions of the world in a common fold and could preach to humanity at large how to cultivate tolerance for each other's religion. To-day when there is a talk of World Government, Universal Religion should get precedence over it. It is high time that all the religions of the world aim at human welfare by forming some sort of such an organisation.

I have has already consulted twice Dr. Rajendra Parasad regarding the plan of holding this Conference. There will be a Conference of the representatives of various religions on 23rd and 24th June to materialise the forthcoming World Religions Conference. Nearly 200 representatives have been invited from all parts of India for this Conference. This Conference will take place at the Rashtrapati Bhawan under the Presidentship of Dr. Rajendra Prasad. We propose to hold the World Conference of Religions in next November."

Second Press Conference

The Second Press Conference was held on 17th Sept. in which apart from the representatives of Press, diplomats from Australian, Chinese, Burmese, Ceylonese, Cambodian, Russian and Japanese Embassies were present. Addressing the Press representatives and distinguished visitors, Muni ji said :—

"I welcome the opportunity of addressing this assembly of Cultural Councillors, journalists and Correspondents. I would like to speak to you this evening about the broad aims and objects of the forthcoming World

Conference of All Religions scheduled to be held in November 19, 1957. I will be glad to answer any questions in this connection. The world to-day craves and clamours for Peace and a World Conference of All Religions—of Divine Seers, Thinkers and men of wisdom, all over the world, is being convened for this supreme objective. The aim of the Conference is the establishment of World Peace and Universal Brotherhood; Non-Violent Social Order and Moral Awakening.

Present Conditions

This is an age of atom and hydrogen bombs and supersonic rockets. We seem to be heading towards an abyss of ultimate disaster and destruction. Our innate impulses and earnest efforts for the onward march of humanity are obscured and arrested. Human Civilization and Culture, indeed the very existence of the human race, are confronted with an imminent threat of extinction. Dark clouds of death are hovering over our heads. Cold War, Competition, Distrust and a spirit of retaliation dominate international thinking and material and scientific gains dominate our international relations. Material advances are being harnessed for the struggle of power among different nations. World Peace and Universal Brotherhood have been relegated to the background as no more than a distant dream. The accumulated experience of billions of years and the rich heritage of human society stand imperilled under the yoke of destruction. Wither are we heading?

Spark of Inner Light

Let us pause and consider. What is the way out of the stalemate and stagnation in which the abuse of politics and science has landed us? The answer lies in a spiritual and ethical solution. That solution we must seek with humility and devotion. Mere man-made laws based on physical possessions and political domination represent a barren mechanical approach. It is the inner divine light in men and communities that we all must endeavour to kindle.

In this hour of trial and crisis to-day the beacon light of Ahimsa (Non-Violence) shows the way. Ahimsa means the principle of "Live and Let Live", the principle of equality and equanimity, the foundation of magnanimity, fearlessness, non-interference and the process of purification and exaltation of the inherent faculties of the human soul. We feel that based on moral and spiritual sanctions, Ahimsa is the only means for the establishment of Peace on Earth.

We live in an age of Democracy but the emergence of true democracy depends on the unlimited moral capacities of Man. The use

of violence and the abuse of scientific skill and material power constitute a contemptuous negation of the principles of equality and co-existence. The arrogant power of State Sovereignty is to-day conscripted in the unrestricted play of violence. The concentration of unlimited powers in Sovereign States threatens to assume the form of an evil curse for mankind. There is no doubt that an abiding solution of the problems and crises which confront us, is to be found in a Non-violent Social Order.

India's contribution in the realm of Non-violent thought and deed has been outstanding. Some 2500 years ago, Lord Mahavira and Gautam Budha expounded the noble principles of Non-violence and its Spiritual Basis. Gandhi ji effectively introduced this principle in the field of politics and showed that politics devoid of Ahimsa, is barren. Vinobaji has successfully applied the principle of Non-violence in the solution of social problems through his bold and exemplary experiments. The path of Non-violence is the path of self resurrection and inner awakening. The great prophets of World Religions and the Fore-runners of Moral and Social Regenerations like Pythagoras of Greece, Lao-Tse of China, Tolstoy of Russia, Dukhovaars and Quakers have all been the adherents of the philosophy of Non-violence.

Religion and Ahimsa

Religion in a broad sense is the spiritual history of mankind. It has been inextricably interwoven with the progress of art, literature, culture and civilization. Religion has given us the vision of oneness of the human race and the fundamental unity under-lying all sentient life. Unfortunately true religion is to-day obscured by orthodoxy and deformed by sectarianism. The elixir of Non-violence is the fruit of the union of religion and morality. We earnestly expect that the participants in the forth-coming Conference will devote their best attention to the philosophy of Ahimsa and to the implementation of the precepts of Non-violence in actual life and general education. Very little attention is being paid to-day to impart any instruction for the non-violent way of life which suffers from neglect and lack of effort.

If we desire to establish peace and to conquer the haunting nightmare of war and discord, we must be free from three evils—Atheism, Materialism and Violence.

There have been three main causes of conflicts and war—hunger of the belly, hunger of the mind and hunger of the soul. The only remedy for these is 'Ahimsa' which works in three ways—Socialistic way of possession (Aprigraha), Search of Relative Truth (Anekantvad) and Restraint. (Sanyam).

World Conferences in the Past

The forth coming World Conference of all Religions is not a novel undertaking in India. Meetings and Conferences of different religions were held by Emperor Asoka, Harshvardhana, Samudragupta and Akbar. Such conferences were also held in Europe and elsewhere during the last two centuries. Possibly the motives of establishing the superiority of one religion over the other account for the lack of their subtantial success and lasting impact.

The World Conference of all Religions will seek to build impregnable citadels of peace and provide permanent defences for the protection of the human race, civilisation and culture. We seek also to explore and organise the spiritual and ethical elements which stand for these objectives and for the spread of this message.

Significant Feature of the Conference

In the conference, no religionist will be allowed to extol the merits of his own religion. The co-operation and participation of different religions and their adherents is sought for the well being of the world, for organising a world-wide campaign for peace based on the concepts of Truth and Ahimsa; and for the exploration of ways and means for fulfilling these enriching ideals. The discussions in the Conference will be confined to these specific objects and problems.

It is only a Beginning

Our activities do not end with the convening or conclusion of the Conference. In fact, this Conference is just a beginning for the collection of the research data of the various religions and formulating an international basis to revolutionize the The thought and behaviour of Man.

We firmly believe that technological advances which augment economic and industrial prosperity, will not *per se* elevate or regenerate humanity. It is our purpose to draw men to the tasks of cultural reconstruction and to build up spiritual strength. To revolutionize the system of education and the prevailing pattern of Thought and Culture, we wish that a University of Ahimsa may be established in India and that Educational centres may be opened in different parts of the world to propagate the ideals of Ahimsa, Love, Truth and Good conduct so that forces of violence and intolerance which govern the relations of men and nations today may be tamed and overcome.

We hope and trust that our journalist friends and those interested in the promotion of international good-will and cultural relations will

co-operate with us in spreading this message of our insistent inner voice, far and wide.''

Third Press Conference

The third Press Conference was called on October 27, 1957. Addressing the Press Representatives Muni Sushil Kumar said :—

"To organise a World Conference of Religions has been the dream of my life. The scheme of all Religions' Conference is being formulated in different states of India for the last four years and now this "World Conference of Religions" is going to be held in New Delhi on the basis of Truth Love and Non-Violence. The purpose of the Conference is not to give any weight to any particular faith or sect, but the establishment of a religious outlook on life, far above the sectarian pedastals of the World. In the present circumstances, we have to raise a righteous war on two fronts : the ignorance of the past and the contracted traditions obstructing the development of human thought and on the other side, modern education and civilization giving birth to numberless evils. Different sects with blind faith behind them and the materialistic basis of the construction of life are both hurdles in our way. We want to establish Ahimsa (non-violence) above them both. For the ethical and spritual reconstruction of life, we shall have to abolish and control the social evils and modern desires. The future splendour of humanity cannot be brightened without the establishment of non-violent republicanism. The World Conference of all Religions is not a Diwali light that may glimmer to-day and vanish to-morrow. This is a continuous commencement for the development of society. We have fully concentrated in the belief of non-violent way against violent methods. Our first object is the introduction of Non-violence in the field of education and health. The establishment of Ahimsa Shodh Pith (Non-violence Research Institute) is the fulfilment of this very object. To persons who feel the impracticability of this scheme, we humbly submit that there is no better way for the World to day than the development of life with the help of non-violent means. There has been a great deal of co-operation of all religions and sects in this Religions Conference. I have pleasure to tell you that representatives of religions and societies and philosophers not only from India but from the entire World are participating in this Conference, and thinkers like Kaka Saheb Kalelkar and literary figures like Jainendra Kumarji are devoting their utmost in this endeavour. Thus, if we could help in the fulfilment of the object of social reconstruction on a non-violent basis that would be one of the greatest of triumphs of humanity for all times."

After the address, the reporters put various questions which Muni ji answered one by one. Muni ji informed the reporters that the representatives of communist countries were also participating in the Conference. He

contradicted the suggestion that the Conference was being financed by the Government. Famous writer and philosopher Shri Jainendra Kumar Jain also explained the various facets of the Conference. Kaka Saheb Kalelkar's statement was also read out on this occasion. The statement read that Gandhi ji's new invention of the weapon of Non-violence had to be practised by establishing an Ahimsa Research Institute.

It was also told to the reporters that Dr. Rajendra Prasad would inaugurate the Conference on 17th Nov. 1957 in Ramlila grounds. It would be presided by Dr. Radhakrishnan and that the Prime Minister Shri Nehru would be the chief speaker. The next session of the Conference will be held in Red Fort, Diwan-e-am. The President and General Secretary of the Reception Committee will be Sahu Shanti Prasad Jain and Seth Achal Singh respectively.

Managing Committee meets at Rashtrapati Bhawan

The Meeting commenced its session at 8 a. m. on the 23rd June 1957 at Rashtrapati Bhawan, New Delhi. In the traditional custom of invoking Divine Blessings for the success of the deliberations, Muni Sushil Kumar and Sant Tukdoji Maharaj were very happy to note that representatives of different religions had assembled. Proceedings started with Silent Prayer for two minutes. Shri Kaka Sahib Kalelkar was in the Chair.

Shri Jaswant Singh Nahar, Secretary of the Conference, reported that at the Bombay All Religions Conference, eighteen dignitaries of different religions participated and they unanimously formulated five Basic Principles of World Peace and Universal Brotherhood. They were Spiritualism, Non-violence, Truth, Co-existence and Love. Another All Religions Conference was held at Ujjain in November, 1955 at the inspiration of Muni Shri Sushil Kumarji. At this Conference, it was unanimously agreed that Truth can alone usher in Peace in the World and that human race can tread the path of progress and march upwards along lines laid down by religion. The following resolutions were passed :

1. A World Organization be established and all religious bodies and institution be affiliated to it. A World Conference of Religions be also held.

2. Sectarianism and dogmatism under the cloak of religion be wiped out and forbearance and tolerance be created,

3. Facilities for comparative study of religions be made available.

With these objects in view, All Religions Conference was again held at Bhilwara in Madya Bharat in February, 1956, when over forty thousand persons attended.

Muni Shri Sushil Kumarji, Sponsor of the World Conference of Religions, enlightened the members on the aims and objects of the proposed Conference. He said that there was an inner urge in the animate for upward march and religion is the spiritual song of the soul. Differences there may be in the textual contents, rituals and customs but there is one basic inspiration from Religion. Truth, Non-violence and Meditation are foundations of Religion. There may have been conflicts and bloodshed for religion but all that took place was out of ignorance. Equal regard for all religions can save us. Political treaties have never brought Peace and it is very imperative that we must rise above petty arrogance of country and race and dedicate our allegiance to sustenance of well-being of mankind.

Sant Shri Tukdoji Maharaj then moved the following resolution on holding of World Conference of All Religions.

Resolution I

"The Managing Committee of World Conference of all Religions comprising of representatives of different religions feels that Atheism is causing unrest, conflict and corruption in the world and the demon of war is raising its head. The only remedy to save humanity from decline and degradation is resurgence and re-awakening of religious consciousness.

It is hereby resolved to hold World Conference of all Religions in Delhi wherein dignitaries and representatives of all Religions of the World be invited to participate and requested to evolve a solid plan and programme for raising mankind above petty selves and to promote the spirit of World Peace and Universal Brotherhood."

While introducing the resolution, Sant Tukdoji Maharaj said that the world is stooping low. The main purpose behind the World Conference of all Religions is restoration of dignity to Religion. One can remain a loyal follower of one's religion but one can at the same time display equal regard and love for other religions. If this is achieved, all feuds, strifes and conflicts in the world can be done away with.

Shri Bon Maharaj seconded the resolution and stated that we are going ahead with the Aims and Objects of Religion and we are not creating a a new sect or creed. Mualana Hafizul Rehman said that he had a talk with Muni Sushil Kumarji and he fully agreed with the noble object which had inspired him to hold the World Conference of all Religions. Shri Muni ji desires and expects every religionist to own loyalty towards his own religion and one can have similar regard for other religions also. Smt. Manmohini Sehgal, Shri Indra Chandra Shastri and Shri Mouli Chandra Sharma also supported the resolution. Shri Kaka Sahib Kalelkar, the learned author, admired the

useful purpose of the World Conference of Religions. He quoted his own experiences. He said that not only he had equal regard and faith in religions other than his own, but he looked upon them as his own. Other religions were his religion. Study of every religion had elevated his mental heights and he was amazed at the astounding magnificence exhibited in them. The trenchant joy which filled his heart and when the knowledge captured his mind, he cried out that he was a Christian, he was a Muslim, he was a Jain, he was a Budhist. He never came across bitterness towards other Religions emanating from the Precepts of any religion. High Road for upward march of human race had been outlined by all of them. The Resolution was then unanimously adopted and passed.

Resolution 2

A resolution was moved from the Chair about the fixation of the date of the Conference. November 17 and 18, 1957, were the dates accepted by all. A provisional Committee was formed to draft the Aims, Objects and Constitution of the World Conference of all Religions. The Provisional Committee was authorised to constitute a Provisional Reception Committee.

Shri U. N. Dhebar, President, Indian National Congress, said that he was not conversant with the Aims and Objects of the World Conference of all Religions but he felt whatever was done to promote regard and reverence towards others was always good and great; it must be encouraged and he had his full sympathies with the Conference.

Resolution 3

"The Managing Committee of the all Religions Conference constitutes hereby a Sub-Committee and directs that who-so-ever desires to offer suggestions, may send them to the Sub-Committee by 31st July. The Sub-Committee is empowered to co-opt members and to draft the Constitution. The following shall be members of the Sub-Committee."

1 Shri Yashwant Singh Nahar,
2 Shri Bon Maharaj,
3 Shri Haribhau Upadhyaya,
4 Dr. Indra Chandra Shastri,
5 Prof. Jwala Prasad Singhal.

Resolution 4

"The Managing Committee decides that a Provisional Reception Committee be formed. The Reception Committee is authorised to draft rules and regulations, to enlist members and to raise necessary funds."

The meeting was adjourned till the next day.

On 24th June, 1957, at 8 a. m. the adjourned meeting commenced its proceedings. Shri Haribhau Upadhyaya was in the chair. After silent prayer, Shri Achal Singh moved the following two resolutions.

Resolution 5

"The Managing Committee feels that in view of the gigantic task of development undertaken by our National Government, the Managing Committee of the all Religions Conference invites earnest attention of the citizens towards character-building and appeals to all Teachers, Pandits and Mahatmas to devote proper vigilance and sincere efforts for propagation of this most vital need."

Resolution 6

"Explosions of atomic weapons will bring annihilation of the World. It is very imperative that the human race be saved from the calamity. The Managing Committee of World Conference of all Religions requests all "big powers" to stop the tests of these dreadful weapons and to redirect the atomic energy towards peaceful and useful service of humanity. This meeting announces its full faith in the five principles enunciated by Shri Jawahar Lal Nehru and further supports all endeavours directed towards the establishment of World Peace on the basis of these principles."

Seth Achal Singh while moving the resolution on character building said that the Country can make no progress unless emphasis is laid on character-building. Shri Mouli Chandra Sharma seconded the resolution and it was unanimously adopted and passed.

Speaking on the resolution on the banning of atomic weapons, Seth Achal Singh said that tests of Atomic Bombs ought to be stopped if we are to guard ourselves against epidemics and mutilation. Shri Bhurelalji Baya, Dr. Devi Singh and Shri J. N. Mankar supported the resolution. With the permission of the chair, Shri Bon Maharaj said that it was a political resolution and they should keep aloof from politics. Shri Kakasahib Kalelkar, while enlightening on the delicacies of religion and politics, said that the five principles were based on religion and they cannot be a part of politics because they were being introduced into it. Shri Bon Maharaj accepted the elucidation and withdrew his remarks.

The following three resolutions were moved from the chair.

Muni Shri Sushil Kumar Ji explaining to the Central Cabinet Minister Late Maulana Abul Kalam Azad the purpose of holding World Conference of Religions.

Vice-President Dr. Radha Krishanan in a group photograph when a delegation conducted by Hisholiness Muni Sushil Kumar Ji met him.

Organiser of the World Mission,and Raj Guru of Combodia, Swami Bhaskran Nand Ji Maharaj in consultation with Muni Shri Sushil Kumar Ji regarding World Conference of Religions.

Speaker of Lok-Sabha Shri Ananthasynam Ayyangar exchanging views with Hisholiness Muni Sushil Kumar Ji.

Resolution 7

"The Managing Committee feels that for proper organisation and management of the ensuing World Conference of all Religions, the All Religions Conference be transformed into World Conference of all Religions and the Managing Committee of All Religions Conference be accepted as the Managing Committee of the World Conference of all Religions. Thus the All Religions Conference entirely transforms itself into the World Conference of all Religions."

Resolution 8

"The Managing Committee of World Conference of all Religions decides and resolves that Dr. S. Radhakrishnan, Vice-President of India, the illustrious philosopher of international fame, be requested to preside over the deliberations of the forthcoming World Conference of all Religions. It further directs the Reception Committee to approach the Vice-President and to request him to accept the request of the Managing Committee."

Resolution 9

"The Managing Committee of World Conference of all Religions resolves that Dr. Rajendra Prasad, President of the Republic of India, be requested to inaugurate the forthcoming session of World Conference of all Religions being held in next November. The Managing Committee directs the Reception Committee to seek an interview with the President and to request him to accept the humble request."

Dr. Rajendra Prasad graced the proceedings of the session by his illustrious presence at 9-30 sharp on the 24th June, 1957, in the morning. Shri Jaswant Singh Nahar gave a brief summary of all the deliberations of the sittings of the Managing Committee. Muni Trilok Chand Ji spoke on the significance of the Conference being sponsored by Muni Sushil Kumar Ji and assured those present not only of his individual support but of the whole Sadhu Community. Shri Shukla Chandra Maharaj also promised his whole-hearted support.

Muni Sushil Kumar gave an enlightened speech dwelling on culture, social structure and character-building and asserted that the only remedy before us to retrieve the past glory is in the success of the Conference. Shri Muni Ji brought to bear special pertinence on the creed of non-violence which ought to be made a rule of life. Violence in any form had to be won over through peaceful and non-violent means and methods. Forbearance and tolerance were distinct phases of

non-violence which can alone accelerate the upward march of humanity. Sant Tukdoji Maharaj also spoke. Dr. Rajendra Prasad was very happy at the purpose for which the World Conference of all Religions was being held. He said that materialism could never eat into the vitals of religion and evil machinations could never desecrate religion. Shri Haribhau Upadhyaya moved a vote of thanks to the President for his kind and graceful presence at the meeting.

The President's Message

President Dr. Rajendra Prasad, in his 30 minutes' speech supporting the idea of holding this Conference said, "This is a very noble work. Materialism cannot envelop the world and thus eliminate the religion. The holding of the World Conference of Religions is for the world and I understand the basic teaching of every religion is Truth and Non-voilence. The major principles guiding all the religions are Brotherhood, Truth, Non-Violence, mutual Love and Friendship for all. Materialism is influencing our our day to day actions. This is a dark period in the history of the human race. I constantly think if faith in religion is no more then nobody can save humanity. I welcome the proposal of holding the World Conference of Religions. Whatever little co-operation I can give, I will extend whole-heartedly. One must serve every ideal cause. I have full faith that you will succeed in this endeavour and you will be able to revive the confidence of humanity in religion."

After the speech of the President, the Chiarman proposed a vote of thanks to him and at 10-30 the meeting ended in a very cordial atmosphere.

Subjects Committee Meeting

The subjects committee met on 12th October 1957 under the Chairmanship of Shri Jainendra Kumar Jain at the residence of Kaka Saheb Kalelkar. It was resolved to hold the meetings of the Committee to consider the subject, "The solution of World Peace on the basis of Ahimsa and our co-operation in this regard."

It was resolved to include Mrs. Gladiz owen and Mrs. Rameshwari Nehru in the Subjects Committee.

On 12th October the following resolutions were passed in the meeting of Subjects committee :

"The open session of the World Conference of Religions will be held in the Ramlila grounds. Dr. Rajendra Prasad will inaugerate it and On

S. Radhakrishnan will preside over the session. Other sessions will be held in Sapru House. The first session will be open to the public. Other sessions will be open to the members of the Subjects Committee, Reception Committee, foreign Diplomats, Central Cabinet Ministers and invited guests and all those who will be donors of at last Rs 100/-

3. A Subjects Committee comprising of 15 scholars was organised determine the Conference resolutions on Non-violence. The committee was also entrusted with the work of propaganda.

An important meeting of the Executive Committee took place under the Chairmanship of Shri Haribhau Upadhyaya. Seth Achal Singh, M. P. and Shri Sobhag Mal Jain, ex-minister of Madhya Bharat were also present.

A Reception Committee meeting to give the finishing touches to the organisation concerning World Conference of Religions was held under the Chairmanship of Sahu Shanti Prasad Jain on 2nd November. Final arrangements regarding the visit of forgeign delegates and for lodging arrangements were entrusted to Seth Achal Singh, Shri Vilayti Ram and Shri Ulfat Rai Jain.

The following Sub-committees were formed :—

Transportation	Shri Daulat Singh Ji
Seva Dal	Shri Uttam Chand Ji Shri Nihal Chand Vakil Shri Pindi Dass Ji
Decoration	Shri Ramlal Ji Shri Madan Lal Ji Shri Phool Chand Jain Shri Vimal Kumar Jain
Reception :	Shri Shersingh Ji Shri Ramesh Chand Ji Shri Jagdish Chand Ji Shri Rishabh Rai Ji Shri Harbans Lal Ji Shri Phool Chand Jain Shri Tara Chand Jain Shri Kastur Chand Jain

Admission fee to the Sammelan was reduced from Rs. 100/- to Rs. 10/- later due to the availability of Red Fort it was made free.

In this manner, the organization and participation in this conference found publicity not only in Indian papers but also in foreign newspapers.

Muni Sushil Kumar ji's public speeches and press statements helped in creating congenial atmosphere to a very large extent.

Objects and Mission of World Religions Conference

It is pertinent to give a detailed exposition of the Objects and Mission of the World Religions Conference as given by Muni Shri Sushil Kumar in his speech published on 2 nd June 1957. The full text of his speech is given below.

"Faith has been an indispensable acquisition and faculty of the human nature since the dawn of evolution. With the passage of time and advance of civilization, this faith developed into various Religions, Ideologies, Sects, Creeds and Sub-Creeds.

Man is the only animate being in the whole of creation, endowed with the power of discretion and deliberation which should enable him to distinguish between right and wrong, good and bad, just and unjust. When he endeavoured to unravel the mystery of mind and matter, when he probed into himself and his environments, when he tried to find out his origin and to determine his destiny, there emerged different ideologies and dogmas. In fact, Religion was revealed to interpret the ideal Law. The aim and purport of Religion has always been to guide Man along the path of self-realisation, the ultimate goal of humanity.

Differences in ideologies and variations in the views are natural even among thinkers and seers. Vicissitudes and environments have a marked effect on setting up a wave of thought-flow and thought-currents. The apparent diversity amidst religious sanctions and beliefs is caused on that account. Messengers, Apostles or Founders of religion expounded the Partial Truth and revealed it. Time and space are significent factors which count. Their exposition of Truth was aimed at solving special needs of the specific periods and environments.

Rivers cut their courses through mountains and flow over hills and dales but finally merge themselves into the mighty ocean. Different Religions, Sects and Creeds are different routes leading to the One Ultimate Aim. These routes may be long, short, ziz-zag, circuitous or uneven; but all of them lead to one and the same destination. Man too through a process of evolution, ultimately loses himself into the Infinite.

Religion is a code of life divinely ordained. It pervades the whole life as its guiding and inspiring principle and regulator. The whole humanity derives its existence from the same Creator who sent Apostles and Prophets to all nations in all ages. The Divine Law has a perennial unity

of purpose and ideology. Religious Precepts and Mandates have therefore endured through ages and ages.

The Gita says, "whenever there is recrudence of evil and surfeit of tyranny and cruelty, I am born to set right matters" The Holy Quran also bears testimony, "Lo, we have sent this with Truth, bearer of glad tidings and a warner; and there is not a nation but a warner (Prophet) hath passed among them" (Sura 35, verse 25. 313). Further in the Quran, there is a verse, "0 mankind, Lo, we have created ye man and woman, and have made nations and tribes that ye may know one another. Lo, the noblest of you in the sight of Law is the best in conduct." Christ, (In John 4:16) says" If a man says, I love God and hateth his brother, he is a liar; for he that loveth not the brother whom he has seen, cannot love God whom he has not seen." Lord Budha, Shraman Mahabir, Confucious, and Zoroaster have bestowed on mankind similar Messages. This lays a foundation of Common Platform for all men of the world who follow different revealed Religions to meet together and devise ways and means for the establishment of World Fraternity. Unity is already discernible even in diversity among Religions, the Basic Principles of Truth being identical. Variations there may be in the textual contexts, codes and disciplines of conduct, rituals and ceremonies; differences there may be in their mataphysical conceptions but they all impel man and human conduct in the same direction. Religion tends to nurse and nourish all-pervaisive, all-embracing faculties and leads man towards better goal, and a greater goal. Merging individual Self into the collective Self and bearing love and sympathy for the fellow-man, bringing him joy and sharing his sorrows is what is given to man. Truth Non-violence, Patience, Tolerance and Deep Meditation are basic tenets of Religion.

"Religion" thus is the spiritual song of the soul. An inner urge or intuitive impluse for progression, and march upwards is peculiar [to the sentient beings. Religion is manifestation of that inner urge. This impluse has been the propelling force since the early days of human evolution and has been upbringing, maintaining and sustaining aesthetics, purity and piety. Different religions are but different phases of the One Basic Truth. Superstitions and heretic faiths are Thought Sensations accruing from the partial manifestation of the Supreme Truth.

World Religion or Universal Religion is a skillful and delightful blending of all these ideals. It is represented by the Anekantvada of Shraman Mahavir, Vibhajvada of Budha, Advaita Vendanta of Shankaracharya, All-encompassing Compassion of Christ and Universal Brotherhood of Prophet Mohammed. Kabir's Realisation of the Absolute, Guru Nanak's Cordial Fraternity, Paramhansa Ramakrishna's Unity and Gandhiji's Servodaya also are Manifestations of the Eternal Religion.

All religions emphasize humanism and practice of charity and in spite of various forms, the eternal Religion is one and the same. The whole human race is entwined and intertwined by mutual attachment: mother and child, brother and sister are kinships based on nobler sentiments and sustained by this basic religious ideology, call it a socio-religious ideology. Religion has always been the Beacon Light, warning man against egoism, arrogance of pelf and power, intrigue, chicanery and consequent disharmonies and inequalities.

Religious fanatics resorted to violence and commited ignoble acts under false cloak of eccliastic mission. Sanctity of Religion has also been violated often in days gone by. Annals of history portray a sorrowful tale of orgies of violence, strifes, conflicts and bloodshed. All this was done under religious banner. In fact, Religion does not admit of race, creed or colour. The airtight and watertight compartments are evil machinations born out of shallow obscurantism. Distinction of purpose of Religion has not come to them who warp their intellect and dwarf their idealism. The sad truth is that to-day all mankind is sick is soul, and consequently sick in physique and is actually polluted. Atheism and heterodoxy are sapping the last drop of blood from our veins. Materialism will breed competition and contempt and will lead man to desruction. Religious fanaticism will create and rouse up the old, long buried demon of wickedness and hideousness. The materialist is a captive of matter and this is the ugly fact facing humanity. It is imperative to hasten the end of the old and currupt Order.

Mankind must be awakened from soul-slumber. The divine spark within is to be quickened, presaging man's awakening to his true selfhood. This can be achieved by sincere and genuine impulse for Universal Religion by deep meditation, stilling of the lower mental and emotional processes, and entering into communion with Higher Consciousness, turning into the Infinite and the Eternal where Truth or Divine Wisdom is realised. The ever spreading atheism has been drying up all the milk of human kindness. The only hope, the reliable remedy is the resurgence of the pure form of revealed religions. International politics may then be affected and pervaded by these pure, spiritual sentiments and considerations and the human race would reflect and be guided by the Light of the New Era, awakening man from his soul-slumber.

World conditions are deteriorating and international tensions increasing and the Divine Strains of World Harmonies are missing. The World seems to have lost its main moorings. Moral and economic conditions are worsened with the decrease in the inspiration of the higher and the nobler. The panorama of history is before us and shows how the discord of schism fructifies into selfishness, vice, crime, misery, catastrophes, revolts

and wars. There are several misconceptions rampant about religion. Our great problem is how to acquire the normal virtues—Peace, Happiness and Harmony.

All sects and creeds bear an enduring stamp of World Religion—Universal form of Religion on the nobler plan of welfare of the human race. All human beings have come to the point at which the choice lies open as to whether man is to develop himself by the Spirit or whether man is to devote himself to the gaining of purely material advantages. The evolutionary demand upon man for more civilised conduct has become imperative. All religions ought to be knit, entwined and inter-twined together to produce a soothing balm, an elixir, a panacea for all social, physical, economic and allied evils. Acceptance of Universal Religion does not likewise imply changes of faith or religion by the followers. The demarcated lines which served as barricades between religion and religion, superstitions and various 'isms' have been devitalising humanity. We have to concentrate our attention on the internal unity of religions instead of their external differences. This unity does not imply the disappearance of identity of the different religions, nor does it contemplate proselytisation. We seek earnest and sincere co-operation from their followers. We invite them to come closer together, to make acquaintance and to evolve a common plan for world betterment by a free exchange of ideas and things in the mind and in the spirit.

Political treaties and agreements have been known to be ineffective in restoring peace in the world. For this reason, citizens all over the world are confronted by imminent crisis, their spirits are dismal and dreary. The world has turned into a world of ceaseless conflicts, and there is no hope to have the spirits stabilised. On account of spiritual poverty and individualism, uneasy feelings are increasing, driving people away from oneness.

In the absence of true knowledge, ignorance, dogmatism and fanaticism are promoted. We intended to hold a World Religions Conference to remove ignorance. The great religious movements lost themselves in exoteric laws and restrictions aimed at increasing their power and worldly influence thus paving the way for the spread of ignorance, selfishness dividing mankind in selfish nations, races and religious bodies. Happily, esoteric teachings have already brought some light and in every country there are people gifted with true insight and an open mind. Teachers of religion have a great responsibility in these critical times. They would be blessed if they could find the way to bring together divided humanity in one common fold. They should put emphasis on the basic doctrines of all Religions, for that is also the basis of their own religion, all too often forgotten through the secondary laws which maintain

their selfish power over the souls. In these laws is the cause of separation. By laying emphasis on the basic Truth, religionists would realise the basic harmony of all religions. Even national feeling will become pure when the oneness of spiritual righteousness in religion is realised by man.

The main object of the proposed World Religions Conference is to present to the World a solid front and an effective programme for securing World Peace and World Fellowship. Big powers have realised the significance of disarmament and the banning of atomic weapons. What is needed to-day is moral re-armament and spiritual inspiration to sustain moral equipoise lost during the last few centuries. The peace problem is a religious problem and can never be solved otherwise. Humanity was created to recognise this Truth. I rely on the good wishes and cordial response from religious personalities, pacifists, spiritualists, wise men and the learned from every corner of the globe, for the rediscovery of an acceptable and agreed formula of World Fraternity.

I must say that at the present critical moment of the rapid progress of science and its misuse, when everybody apprehends the total annihilation of humanity, we must proceed to devise ways and means for the establishment of peace in the world. That peace in the world cannot be obtained by politicians, is an established fact. It is now the duty, the ordained task and sacred responsibility of religionists, wise men and the spiritualists to strengthen the moral side of citizens all over the world, induce and pursuade them to follow their own particular religions, and thus pave the path for mutual understanding and World Fellowship. All revealed religions played an important role in the establishment of culture, civilization, goodwill, peace and order. It is freedom from dogmatism that enables men to forget any bitterness of the past. The object and mission of the World Religions Conference is not the analyses of revealed religions but a synthesis of them all for the greatest good of the human race. An eminent politician has already hinted that a psychological moment has come when a friendly approach would show results.

Personally I have always been an aspirant, a student of religious harmony, tolerance and basic ideal of Anekanta vada. I have had the rare privilege of receiving gifts in the form of co-operation, affection and encouragement from illustrious spiritualists, nobles, princes, renowned politicians, educationists, philosophers and social workers. The results achieved and the consequent earnest, sincere aspiration for more solid results has inspired me to embark upon this endeavour.

Many World Religious Congregations were held in the past in India, including those held by Ashoka, Harshawardhan, Samudragupta

and Akbar. They were the earliest attempts and endeavours by those eminent personalities at devising a common formula acceptable to all revealed religions in those days. During the last four hundred years under the subjection of foreigners, this tradition of exchange of religious give and take, has practically disappeared. In 1893 a Parliament of Religions was held in the city of Chicago in the United States of America. The World Fellowship of Faiths and the Theosophical Society have been holding conventions from time to time. Recently a few conventions of all religions were held in Japan.

All Religions Conferences on an All India scale were already organised and held at Bombay, Ujjain and Bhilwara in India. It is now intended to hold World Religions Conference in New Delhi, the capital of India. This historical city has witnessed great social, economic and political upheavals.

India has often sent her envoys to different countries in the West and in the East but they went and reached there to preach the message of Universal Peace and World Brotherhood. No aggressive armies were ever sent to any foreign land by India. When occassion so demanded, armies to restore and maintain peace have been sent out whenever requisitioned by foreign countries. Indian soldiers, like Indian philosophers, have earned world-wide recognition of their peace mission and their laudable object of active service in the cause of peace. With this historical back-ground, the capital city of India was chosen as the Venue of the World Religions Conference.

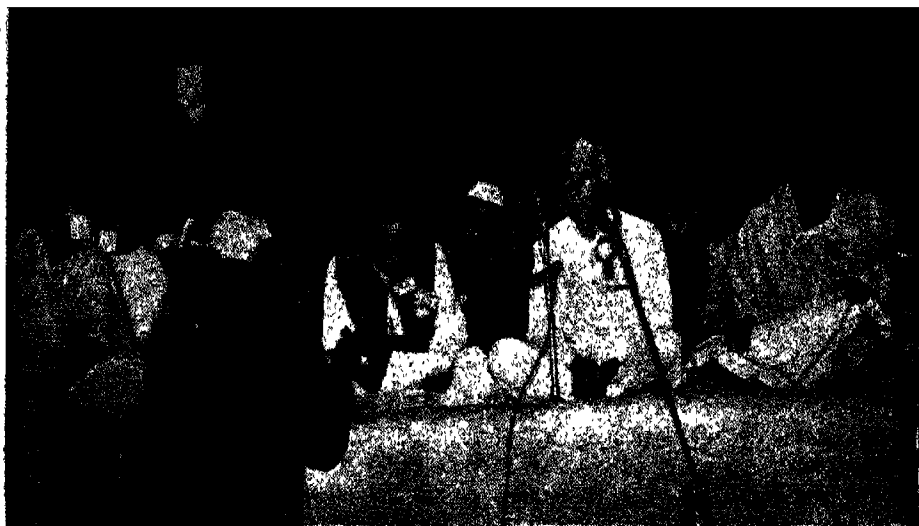
I invite earnest and sincere co-operation and active participation of all the religious and apiritual minded people, as well as, the politicians and social workers and I depend on their hearty support for the success of the Conference. Let us re-generate ourselves and fulfill our duties to build a world by raising the spirits of human beings and make them descern Universal Oneness. The process of evolution suggests the methods for religionists and others to work and elevate them that entrust themselves to them. I pray to the Supreme Soul to give us strength and fortitude for the fulfilment of our mission.

Subjects Committe meets at the Red Fort

The entire metropolitan public had been impatiently looking forward to this Conference. It was at 9 A.M. that a sitting of the Subject Committee was arranged in the Dewan-e-Aam of the Red Fort, as a preliminary step, in this direction, with the object of introducing national and inter-national delegates coming from far and near, so that they could meet and exchange their views with one another. This was an open session so thousands of men and women were able to attend the same. Besides Indian delegates, there were no less than 250 delegates from various countries like Russia, United States, Canada, United kingdom, Germany, France, Holland, Hungary, Japan, Cambodia, Burma, Ceylon, Nepal and Pakistan: some of them seated on vast stage set up for the purpose and some in chairs in front of them. On the right and left of the main stage, Jain Acharyas, Budhist Bhikshus, Sadhus and Sanyasis, from all over the country, were seated in large number. It was a grand sight. It was for the first time in the history of India that religious heads, from all over the world sat side by side. Zia-uddin Babakhanov from Kazakistan and konstantin Ruzhitsky, Arch Priest of Russia were the cynosure of all eyes by their beaming personalities and colourful costumes. Their presence was proof that religion had not been altogether divorced from the land of the Russians as is commonly believed.

With a view to clarifying the purpose of the Conference and the aims and objects thereof, Muni Sushil Kumar ji and Kaka Saheb Kalelkar gave a brief address on the subject.

Address by Muni Sushil Kumar Ji

Today we are starting with the proceedings of the World Religions Conference. As members of the Subject-Committee, we are here to attend to the views of each other and particularly to those of our brethren, the foreign delegates. During the last 200 years, simillar Conferences. were held in our country and abroad; but we never had an opportunity to raise the moral standards of the common man, with the result that we went down in the scale of moral re-

On 18th November, 57 famous Gandhian Philospher Richard Gregg, addressing the Conference

Alaxendar Marky delivering a speech at Red Fort session.

On 18th Nov. 57 in the Historic meeting at Red Fort Arch Priest Konstantin Rushitasky, of Moscow presenting the bible to Muni Sushil Kumar Ji.

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Arch Priest Konstantin Rushitsky of Moscow addressing the Coference sitting besides him are, Maulana Hiffuzer Rehman, M.P., Mufti Zaiu-Deen, Babakhanov from Kazakistan, Sorab Ji Vam Ji, Sant Tukdo Ji Maharaj and Shri Jainendra Kumar Jain.

armament. We have never paused to consider the reasons for the increased lack of interest and apathy in religion and how to remedy the evil and as such we are responsible for the moral lapse that we see around us at present. Insted of loud talks, we ought to pay serious attention in this direction, as with this lack of religious faith, religion itself stands in danger of total annihilation. The flood-waters of *Himsa (Violence)* have already crossed the danger mark and we have to consider the ways and means for controlling and combating the rising tide before it sweeps over mankind. We must therefore work on some well defined plan after discussing and deciding the basis therefor.

Long ago I had an opportunity to go through *'Khardarshan'* of Acharya Hari Bhadra Suri, and *Sarv Darshan Sangreh Granth* of Shri Madhvacharya and it struck me that all milk was white, in spite of the different coloured kine from whom it was milked. Thus to find 'Unity in diversity' is the key-note of this Conference. With all religious differences and distinguishing and distinctive garbs or outer marks of the various orders, there is yet one life-rhythm pulsating in all and that is immortal and everlasting; as opposed to seeming differences that are but ephermal and not of much consequence. In this age of science and reason I cannot accept the so-called differences as insurmountable and we have to solve them out and resolve them patiently as best as we may.

While discussing the transitoriness of the progress of science and its unsubstantial character, Muni Ji said that we should not sleep down in self-complacency but try to rise above body-consciousness so as to penetrate into the spiritual realms within. Without achieving inner peace we cannot possibly bring about peace without. On the contrary, we, in our attempt to secure world peace, are trying ways and means that are purely without us, with the result that like a will-o-wisp, it ever eludes our grasp. We need aids both inner and outer for without them we cannot succeed. Science may give us electric lights by the millions, but it miserably fails to give the inner light, which comes only from inner peace and awakening of the soul. The world-peace, social development and universal love, all spring from the soul. The fact is that politics like science with all its outer splendour is moth-eaten from within. The politics in the Machiavellian garb has brought in its wake much evil, racial hatreds, national prejudices & colour animosities that are so rife all around. Political unions, international treaties and administrative pacts cannot extinguish the flames of unrest that are mounting high. It is only on the level of the spirit or love that we can be united into one homogeneous whole and establish world-peace. As all religions spring from the human soul, the seeds of universal peace lie buried in the

deepest depths of the soul and we have but to nurture and develop these seeds to bring about spiritual efflouresence in the form of world peace. To achieve this for myself and for others has ever been the grand purpose of my life and it led me to call for the All Religions' Conference in Bombay, the course of which was successfully piloted through the efforts of Babu Magan Lal Doshi and Shri Jagan Nath Jain. In the following years, we have had All Religions' conferences in Ujjain and Bhilwara. It was at Bhilwara that Seth Sohanlal Duggar moved a resolution to fix the venue of the next conference at Delhi and in pursuance of the same we are now having Conference here in the very heart of India. It shows that all the peoples of the world are with accord after Spiritual Oneness through righteousness, love & non-violence. This Conference has to a certain extent paved the way towards our objective and we have to find means for satisfying the souls' hunger for oneness. Whatever has been done so far in this direction brings credit to you all. We have now to plan our efforts for the future, to understand clearly the aims and objects of this Conference and for the success of the same, have to chalk out a clear programme.

Speech by Kaka Sabeb Kalekar

Friends, I have been asked, because I have been connected with this movement to some extent ; to explain the aims and objectives of this World Conference of Religions. I know that the people who come from outside, I do not call them foreigners, none of them is a foreigner, at least in India—in our country. Bharat never regards anybody a foreigner. Broth rs who have come from other countries to India, they do not understand Hindi. I know that all of them do not understand English also—but this being the only other language that we know in our country Bharta, it becomes necessary to explain the aims and objects of the Conference in English. Those who know English may kindly explain and interpret it to others.

We are assembling at a critical stage when all the world, all the races of the world are trembling because of the development of science. Science is not only a gift of God but is a manifestation of God. Science is knowledge and God is knowledge in carnation. Whatever highest power may be is in the form of knowledge, yet this science is misused by ignoble tendencies of man. Therefore, science is utilised for the destruction of mankind. Formerly wars were fought for the assertion of justice and now wars are fought for mutual destruction. It is impossible that one race would survive and other races would die.

I know a a story of two cobras. They were fighting against each other, dashed their heads against each other and both of them died. Only one died half an hour earlier and the other died half an hour later. Cobra that died half an hour later was declared victor. In the same way modern wars are going to destroy each other. There is no victor. All are vanquished. Those races who are able to stay a little longer and who could take a last breath when others are dead might claim themselves to be the victors. That being so the whole world is trembl'ng nnd does not find out the way. At such a juncture we have gathered together in the hope of getting some inspiration from religions. We know that politicians of the world —Statesmen and politicians of the world took charge of and control of the affairs of the world and they have proved themselves to be bankrupt and now they have got no face to show to the world. All of them are bankrupt. That does not mean that religions are better. Religions have also fought against each other and if the nations have fought with weapons they have fought with words. Just you have heard that religions of Japan who call themselves religionists—religionist word is not bad but these religionists say that we do not want politicians in our midst and politicians say that no religion will be recognised in the field of political affairs. I correct myself. All the politicians are welcome on our platforms but not as politicians. They also say that men of religion may come to us but not as representatives of religions. Religionists and politicians have got suspicions against each other but men have got no suspicion against each other. They can come together but religions look with suspicion on politics and politics on religions. We have got to see how can we pilot our movement ahead. Just as hundred years ago or even fifty years ago people of Europe and America claimed to be superior and asserted themselves for a long time. They spread throughout the world and took possession of various lands. Today they repent and are modest enough to say that all races are equal. So the world is now going to assert equality of races and equality of nations.

We in India had four functions of society and four *Varnas* were there. We thought one *Varna* as supreme and so spirit of high and low was maintained. Even now it is being maintained. Now leaders of Hindu Society have come to say that all *Varnas* are equal. Men and women are equal. In the same way, time may soon come when all the *ashrams* may be accepted as equal as it is in *Mahabharata*. *Grasath* is also regarded as good *ashram*. *Garashsth Ashram* is also given same respect as *Sanyasa*. That is the ideal reached in *Mahabharat*. We shall have to accept all the religions as equal. Religions may have different outlook but we shall have to accept all the religions as equal. We must regard all the *dharmas* with equal respect. Now there is a change. Let them

not say one religion is superior to another. Even in this gathering there is certain amount of difficulty about arranging the seats etc. Some people feel that they are superior and others are not. I am not at all disgusted neither am I disappointed because after all religionists are coming together for the first time. They will have to tolerate each other. These prejudices will die out. The great thing is that they have come together. So this famillhood of religions, familihood of aspirations has come together. This is a great day that people of different religions have come together.

Now what is the aim and object of this conference? It is two-fold. We want to have peace in the world. We want to oppose all war. We want to oppose the manufacture and tests of deadly weapons, dangerous weapons. We want that all the differences should be settled by negotiation and by mutual pressure hut not through war and killing. That is the one objective. All killing is abhorred. We decide for the first time in the world that all killing is bad and we do not want killing whatsoever and that there should be peace in the world. That is the one object.

The other object is that there should be unity among mankind. There should be familihood of races, familihood of nations and familihood of various groups of humanity. We particularly want brotherhood and sisterhood and let us have familihood of nations and familihood of organisations. For this purpose one conference is not enough, ten conferences are not enough. There must be a permanent body that would do research work. Mankind has been consciously or unconsciously developing and progressing towards development of non-violence or *Ahimsa*. *Ahimsa* is the watch-word for the coming age. This word does not belong to this religion or this nation. This word is a talisman for all the races of the world. So *Ahimsa* must be the guiding-star of the whole world. So, non-violence or *Ahimsa* has got to be spread. We used to follow it instinctively but hereafter we shall do it consciously. Just as nations today are developing Five-Yer Plans and Ten-Year plans with conscious and definite programme for the economic progress, in the same way we have to find out ways and means of developing and spreading *Ahimsa*. Not through scripture. Scriptures are of course there and people who have interpreted them however, claim that their religion alone has priority in asserting *Ahimsa*. That can be done as people often do. But our purpose is objectively to study the conditions of humanity, study history, sociology and ways and manners of people's life, the folk songs and folk dances and their literature in order to understand the common man and then to chalk out the plans for the development of *Ahimsa*. *Ahimsa*, hereafter shall be the mighty force and universal force for the development of mankind. *Ahimsa* has got to be liberated from the

claims of Hindus, Jains, Budhists or any other religion. *Ahimsa* is now the world religion and all the religions together have to support and develop *Ahimsa*. For this purpose, we must have at least an institution—a research institution where problems of *Ahimsa* will be studied.

You know amongst us is Mr. Grey from U.S.A. He has written a forceful book "The power of Non-Violence". I do not think we have any better book as yet. So you see, an American sitting in his house living thousands of miles away, is thinking of developing non-violence throughout the world.

I am taking names of only those people whom I know. There is one I Mie San from Japan. He and his Guru one trying to spread *Ahimsa* even in the political field. Name of the country is Nipon and not Japan. They are also trying to do it. So people in all countries, in all nations are trying to develop *Ahimsa*. Therefore, let us come together and see how we could get together and evolve a common plan. This is the main purpose of this Conference.

Talk by His Holiness Sant Kirpal Singh Ji

President, Delegates and Gentlemen :—

'Man' is the highest in the scale of creation. His status is next to that of God and much superior even to that of angels. Great indeed is Man.

What is man? 'Man' is the name given to our en-souled body.

What is soul? 'Soul' is the conscious entity in Man, in the light and life of which he lives and has his being. It is of the same essence as that of God, a drop of the ocean of all consciousness, environed by mind and matter. It is identified with the body and its environments, so much so, that it has forgotten its real nature. Man is composed of physical body, intellect and soul. He is intended to be perfect as his Father in heaven is. 'Perfection' is his goal. He should develop all around. Man has developed physically and intellectually a great deal. He has found so many systems of medical science to keep his body fit, *viz.*, Ayurvedic, Unani, Allopathy, Homeopathy and Naturopathy. He has invented Radio, Television, Aeroplanes, Rockets, Missiles, Atom Bombs and Hydrogen Bombs etc. But we are sorry to say that he has developed little or nothing in the spiritual way.

All these scientific inventions are however being used for the destruction of all creation. The world is on the verge of devastation.

All countries are dreading the danger of the atomic war. Is there any remedy to escape the danger of atomic war and to gain permanent peace?

The Rishis and other great men who came in the past gave out—O Man! You are fortunate, you have got a human birth, the highest in all creation. It is thy turn to meet God. In order to know God you should know yourself first as it is the soul that has to experience God. He cannot be known by intellect, mind or the outgoing faculties. So knowledge of the self precedes, or as it were, is the knowledge of God.

They, therefore, laid down certain laws to go by, to help on the Way to Realisation of God, and called that Dharma.

What is Dharma? The deed of an individual, is called, Karma and the deed of a class of people, is called, Dharma. Dharma was given out in the form of teachings by all the great Masters—*viz.* the Ten Commandments of Moses, the Eight Fold Path of the Buddha and Five Fastings of Jains and the ten Beatitudes of Christ—and the most important of them being—thou shalt not kill,—'kill not' and observe *Ahimsa*. Not even to think of it. The Vedas also enjoin, 'injure no living being'.

There are so many aspects of Dharma. The potent and the highest of all is Ahimsa. 'Ahimsa' means non-violence. All Rishis and great men have enjoined this.

What you cannot give, how can you take it away, is the question. Guru Arjan says,—

> 'Why O Man you kill animals and birds. Do'nt you know you also have to die? They are sentient beings like you, going round in an endless series of transmigration.

The Tenth Guru also gave out,—

> 'God is not pleased with those who kill'.

Dharma born of compassion and contentment is supporting and holding all creation in harmony, for thus spake Guru Nanak,—

> "A man without compassion is not a man,
> But a veritable butcher."

Again,—

"A Khalsa (the pure) is he, who has compassion for all, which is opposite to *Himsa*."

The great sage Kabir says :

'Some slaughter the innocent beasts one way, some another.
But, both bereft of compassion, burn alike,
Hear, O ye the wise, hear !

Hafiz the Great Saint of Persia went so for as to say,—

'Drink wine, if you may, burn away the holy *Quran*,
Put Kaaba on fire, but molest not a living being.'

A true lover of God will never do any of these things. All this signifies that *Himsa* is the worst of all sins.

All the Sikh Gurus and Sikhs of their time were pure vegetarians. 'Ahimsa' is a very wide term which covers all other forms of Dharma, such as Truthfulness, Honesty, Chastity, Avoidance of intoxicants, Love for all the created beings, and selfless service. Guru Nanak says,

"A cloth stained by blood, doth become polluted.
What of those who squeeze the blood of others—
How can their hearts be pure ?"

Ahimsa is both a stepping stone to, as well as, a fulfilment of spirituality. It is called the potent and highest of all Dharma. Mahavira, Buddha, Nanak, Christ, Tulsi, Confucious, Pythagoras and others all followed this great principle.

What is the criterion of Dharma ? Dharma is that the observance of which brings about permanent peace and is conducive to happiness of all creation.

How to distinguish—what is real Dharma ? The great sage Ved Vyas, Christ and others said,

"Do unto others as you would like to be done unto you."

If we want to become happy and free, we will have to follow Ahimsa in all the walks of our life. How can we prepare and cement

the ground for Ahimsa ?—By solving the mystery of life, Who and What we are ?—by knowing ourselves by practical self-analysis and by knowing God. It is called Para-Vidya, or the Science of Beyond. It is the knowledge whereby every thing else gets known. The ultimate goal of man is to meet the Lord—the Creator and the Beloved of all mankind and other creation. The Fifth Guru says,

> 'Molest not a single soul should you wish honour in
> the true Home of thy Father.'

All the social religions were formed by man to reach this end. God made *ensouled bodies or embodied souls.* He did not stamp anyone with any labels. In whatever social religions you are, you have the same goal—to wit, to meet God. It will not therefore count in the sight of God what label you carry but what you really are.

> 'Light of lights'
> looks always on the motive, not the deed,
> The Shadow of shadows, on the deed alone.'

The teachings of Christ were summed up in just two Commandments:

> 'Love the Lord, thy God, with all thy heart, with all thy
> soul and with all thy mind.'

And as God is immanent in every form form, He said,—

> 'Love thy neighbour as thy self,'

meaning thereby the entire mankind. When your soul will rise above the environments of mind and matter, you will see the light of God shining in all.

> 'If ye shut the doors of the temple of thy body,
> Ye will see the light of heaven.'

You will then have innate love for all creation ; both animate and the so-called inanimate. When you have love for God, you will have love for all. A lover of God cannot molest anyone. It is therefore enjoined by all—

> 'If you want to meet God, molest not anyone.'

Love alone can overcome hate and violence. Let the Divine Compassion express itself through you always and in all circumstances.

'He that loveth not, knoweth not God, for God is love.'
(I John).

Again,—

'Love and all things shall be added unto you.'

Tenth Guru—Guru Gobind Singh, like-wise, says :

'Hear ye all, I tell ye the Truth,
Whosoever loveth knoweth God'.

The great English poet, Samuel Taylor Coleridge, says ;

'He prayth best, who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all.

All religions therefore proclaim one and the same thing,-

'Love of God and Love of Man takes precedence
over everything else.'

And As God resides in all hearts, love of all humanity and creation automatically follows love of God. These are the two cardinal principles on which the teachings of all the Masters stand. We are all worshippers of the same God. If two tipplers of different classes and creeds can sit together shoulder to shoulder in the same tavern and embrace each other, why can't two lovers of the same God do the same ?

We joined the various social religions in order ultimately to join the army of God. These religions were, so to say, the recruiting centres. Blessed indeed is the social religion which has turned out many lovers of God. What is the qualification for joining the army of God ?—It is Righteousness. And what is righteousness, is the next question. It is the observance of *Ahimsa* or non-violence, in all the walks of life. It consists of kind thoughts, kind words and kind deeds. The heart of such a man would well out like Guru Nanak who wished, over everything else,

'Peace unto all the world under His Will'.

It is in fact the work of the Saints and all other spiritually minded people. The saints work for a Universal Brotherhood of all living beings, of all times and of all climes in the spiritual democracy of Divine

Love. Governments may control and regulate human actions and movements while 'Man-making' is in the domain of Saints.

The only remedy to meet the present situation then is :

'Render unto Caesar the things which be Caesar's,
And unto God the things which be God's.'

You may remain in the same social religious orders to which you belong, but your souls are of God, and give them unto Him.

Spirituality should be studied purely as a science just as any other science, say medical science—the preliminary qualification for which is to get in the first instance a diploma or degree in science. Whoever irrespective of any caste, creed or colour, has this qualification, can join the medical college. Similarly, an ethical life or a life of Dharma, qualifies one for attaining spirituality. There are no reserved rights in this behalf for any particular religion. Under the orders of my Guru—Hazur Baba Sawan Singh Ji, a common ground has been set up where men of all denominations sit together while remaining in their own respective social religious folds and orders, using their own modes of accosting each other and yet all engaged in one common pursuit—to wit, learning the science of soul both in theory and practice. A forum like this would very well serve as a college of spirituality, where aspirants of all denominations learn to travel gleefully on the path of the Masters from death to immortality. Spirituality then is the only common ground, on which, men of all denominations can sit together.

Truth is one and we are all worshippers of the same Truth, call it by any name you like,—*God, Allah, Wah-e-Guru*, or *Parameshwar*. The centre of spiritual training here in Delhi is just like a college of spirituality under the name and style of *Ruhani Satsang*, (Sawan Asharam, Delhi-6). Here seers of all religions come and explain the scriptures of various religions, from the *Para-Vidya* point of view, and thousands of God-intoxicated people of all denominations sit together to enjoy the spiritual banquet.

Zia-ud-din BabaKhanov delegate from Russia

Speaking in Persian he addressed Allah (God) the sole sustainer of all nations and all religions and made obeisance to the prophets and the messiahs who have guided man from time to time, and then addressing the gathering he said :

I am glad that I have an opportunity to present my views in

this World Conference of all Religions. I am thankful to you all on behalf of myself, my country and my Government, for such an august gathering as this has a unique importance.

I have firm faith and belief that this Conference will deeply think over the problem of developing and strengthening the silken bonds of love, goodwill and amity that may unite Man with Man and God with His creation. I am glad that India and the Government of India have both welcomed the Conference and along with it, the delegates from all over the world. Once again I present to you all my compliments and the comipiments from my countrymen and particularly from my Muslim brethern over there. I am glad that my friend Muni Sushil Kumar Ji has invited us to this gathering of religious leaders and I pray God may grant him strength and vigour to dedicate all his life to such noble works. The object of this Conference is to wake up the inner urge in Man so that he may see the inner unity prevailing everywhere and be a witness unto the Fatherhood of God and the Brotherhood of Man. God through the prophet spoke—"If you want Allah to love you, you must first learn to love His Creation." Again it is said, "We form one great family of God and God loves him the most who does greatest good to His people". Christ also said,—"Love thy enemies as thy-self and even those that hate you and persecute you and be a model of perfection unto others".

We have to consider in this Conference the ways and means whereby we can unite mankind at one common level irrespective of our socio-religious creeds and beliefs and seeming differences in our modes of life and conduct due to different climatic conditions and the regional environments in which we live. It augurs well that all of us : Hindus, Muslims, Christians and Zorastrians and others are engaged in common deliberations for the uplift of humanity as a whole. If we were to cast a look on the past. we would certainly see instances illustrative of mutual help and respect that our religious leaders had for one another in spite of, our colour and racial distinctions. Islam emphasised that Man was but Man, no matter what religion he professed or followed, for he was after all a descendent from Adam and Eve the common progenitors of us all. But with all that Man, very often forget his common parentage and turns inimical towards his brethern and tries to harm them through social ostracisms and machiavellian politics. It is now for the society to ponder over the Commandments of God that all mankind was but one though living in different regional compartments of his Great mansion called the world and was therefore actuated by common feelings of love, life and light. *'Deen'* or *'Dharam'* call it what you will, are synonyms with Righteousness and Peace'. Man as man, whatever his social creed or religious belief may be,

must show the the human element in him through love and friendship for all.

In brief, we must try to emulate the spirit of loving accord with which this Conference has been sponsored and try to rise above all social and religious differences and limitations and come up to the level of the soul where nothing but Cosmic Awareness prevades.

The Soviet Muslims too are engaged in a struggle to get out of all sectarian and group barriers, so as to establish Universal Brotherhood. It is with this spirit that we are today sitting amongst you. With all our scientific inventions, we must learn to harness the forces of nature for the common good of all and not for mutual destruction and annihilation. Our Prophet tells us that the sovereignty even of the whole world, is of no consequence, and that there is no crime so heinous in the sight of God, as that of shedding a drop of innocent blood. May God grant us right vision so that we may see things aright and live together in peace and concord.

Siddhacharya Dr. Sarvanganand Chaitanya

Man in the present time has suceeded in entrapping the atomic energy and producing Hydrogen Bombs, Radar, Rocket projectiles, Inter-continental ballistic missiles, Baby Moons, and innumerable such scientific wonders. He will also soon succeed in establishing transport facilities to planets like Moon, Mars etc. These wonderful scientific researches have encouraged him to anticipate brighter scientific prospects and enhanced material comforts.

But simultaneously it has to be regretfully admitted that due to these very achievements of material progress, the sense of security of human future, world peace, and fearless independence are all inversely receding from human existence. Every intelligent man in every country of present time is evidently conscious of this gruesome fact. This frightful present, vividly confirms the view that mutual confidence, friendship, co-operation, truth, non-violence, dispassionateness, piety and such other good qualities, are today empty senseless words, found in the description of the past. In the present itself they have no real value.

Self-existing unsullied Nature which imbibed real human Religion, is not at all a psycho-neurotic, sentimental, imaginary, psycho-intellectual derangement of human existence. On the contrary, it is the most self evident proof of man's wholesale, sound, psycho-spiritual, bubbling best health. True Religion never had the inherent tendency of splitting in compartments of several visionary philosophies, sects, or dogmas nor

into conflicting devotional methods or Taboos. If we succeed in rising above the relative layers of various chief and sub-religious sects, philosophic opinions, and dogmas, it is as easy to comprehend as the broad day-light that the main basis of all of them is the firm confidence in the existence of the One Unitary Lord of this manifested Universe, the Omnipotent, the Omniscient, and the Omn'present, the Absolute Universal Being.

Analysis of diversity and ignorance of Religion

Tho apparent diversity and ignorance of Religion is undoubtedly as much created by diverse human opinions and conceptions as it is blurred by the side-lights of different times, geographical situations and local circumstances. Apart from them there is one more important and more powerful reason. The available scriptures of religions founded in the past by those exceptionally merited superhuman spiritual dignitaries, have failed to convey to humanity their own direct realization of the Most Supreme Truth as was actually realized by the original founders. It could not be self experienced and transmitted to posterity by their immediate followers. Because the realization of the Supreme Truth is necessarily always self-perceptible and direct. Whereas its literary interpretations, however skillfully done, prove to be a mere intellectual conception of an indirect value. The Real Human Religion consists in realizing the basic Supreme Truth, who is no other than the Almighty Lord of this Universe, the Omniscient, the Omnipresent and the Omnipotent Supreme Divinity and to behave with all fellow creatures with that self-illumination, which behaviour is not only of an imaginary equality, but of actual preceptibility that all are parts and parcels of one's own real and world-wide existence.

It is superfluous to explain further that such wide outlook of human existence cannot afford slightest shelter to violence and other demoniacal attributes. Such grand spiritual unanimity with mankind and inseparable oneness with the one Unitary Lord of Universe as was felt and practised by the original founders of Religions could not be assimilated and appreciated by their subsequent followers, nor by them who composed intelligent literatures in the form of scriptures, later on, depicting their philosophies and devotional ethics. Even if some of such chronicles desired to do full justice to them they could not express it through the channels of words to the posterity. Thus the theoretical literary interpretations of scriptures, failing to convey their easily transferable understanding, have unintentionally and adversely helped in creating diversity in religions and increasing mass ignorance about the real aspect of true human religion. Thus the all-pervading unanimity in all religions, which was competent enough to evolve a man to the pedestal

of God in all his spheres of terrestrial existence came to be lost. And with what deplorable consequence ? The followers of different religions have since long constructed dividing unsurmountable full works of sentimental, imaginary and psyho-neurotic stuff amongst the body polity of human race. It is not only ignorance but underestimation to say about the founders of religions, that some of them had only a partial glimpse of the whole truth. If we gratefully remember their supreme efforts to preserve the Divine spark in humanity while struggling hard with Demoniac culture, bent on reducing humanity to contemptible beastliness, sacrificing themselves for the noble cause, we will realise, that the charge of having partially visualized the Great Truth cannot be laid on them so easily. Of course if their followers, failing to evolve themselves to the zenith of founder's Realization, have created a senseless deluge of imaginative side-shows.

current human conceptions about religion.

Man, both individually and collectively, happens to entertain several ways regarding religion, duty to one's self and others, ethics of action, devotion, worship, piety, sacrifice, social, political and national outlook etc. etc. in order to fulfil his evolution both terrestrial and celestial, such as :—

1. By being a staunch religious man by correctly practising all dictum laid down by a particular religion inherited by him through his family, caste, society or nation.

2. By aspiring to possess a complete knowledge of all the religious literature of his own religion which he has enherited by birth or accident.

3. By succeeding in creating in himself a broad outlook of sympathy and tolerance towards all prevalent religions by deep exhaustive and a comparative study of literatures of all prevalent religions.

4. By engaging himself in such scientific researches as would enable him to manifest a dormant yet powerful dynamic energy from an atom of inanimate object; endowing his own nation with that discovery, unmindful of the possibility of its being utilised for the benevolent uplift of humanity or for humanity's downfall.

5. By Striving to ascend to the highest pedestal of one's nation's ruling machinery, with the object of enhancing peace and happiness of humanity and thus raising the status of his own nation.

6. By Persuading backward, less powerful and needy nations to accept the bribe of destructive weapons over-produced, money and amenities

from one's own country with the ulterior object of enflaming enemity, discord and wars.

7. By Callously shutting one's eyes to the upheavals of the world; to be engaged in serious meditation, observation and research of the molecule of human conscious-ness and animation of the animate world; to conclude by self realization how that animate molecule comes to manifestation and reverts to unmanifested part of Nature; to impart knowledge gained there-by to posterity by compiling books on philosophies.

Unless and until we succeed in reaching far above these above-mentioned, as well as various unmentioned human conceptions of right or wrong religious ideas, and unless we make every human being to perceive and realize by a Divine method that the underlying basic self-existing natural structure of humanity is but one and one only, it is impossible to ensure sense of security, fearlessness and stable happiness of mankind.

It is needless to say that I do not allude to the anatomical and physiological structure of man, nor psychological but distinctly spiritual structure. That very primeval original seed of humanity, having sprouted, has grown into this vast tree of several branches and twigs now laden with fruits and flowers, sweet and bitter.

The Supreme Almighty's Divine Will which created that basic energy in Nature to first manifest the seed of humanity, is but one. That one will of animate composition equally pervades, surcharging every animate and inanimate atom of this manifestation, concentrating it absolutely, making no distinction of any kind whatsoever in conferring its Great Boon of Existence. Unless every man is made to realise this Ultimate Truth by an easy method, pervading equally in himself as well as in others, it is not possible to remove ignorance, narrow ideas, and intolerance from the heart of mankind about other religions, nor is it possible, for us, to create in them a real desire for necessity of one world-wide Religion of humanity. After the preliminary healthy condition of human heart is achieved by the strength of, realization of the Supreme Most Truth, which is but one for all, sympathy, tolerance, love, equanimity and co-operation with the followers of other religions, preserving faith in one's own will all be the easy out-comes. Any change of heart achieved by the strength of any other method, due to proximity of a threatening calamity is not likely to be stable and permanent.

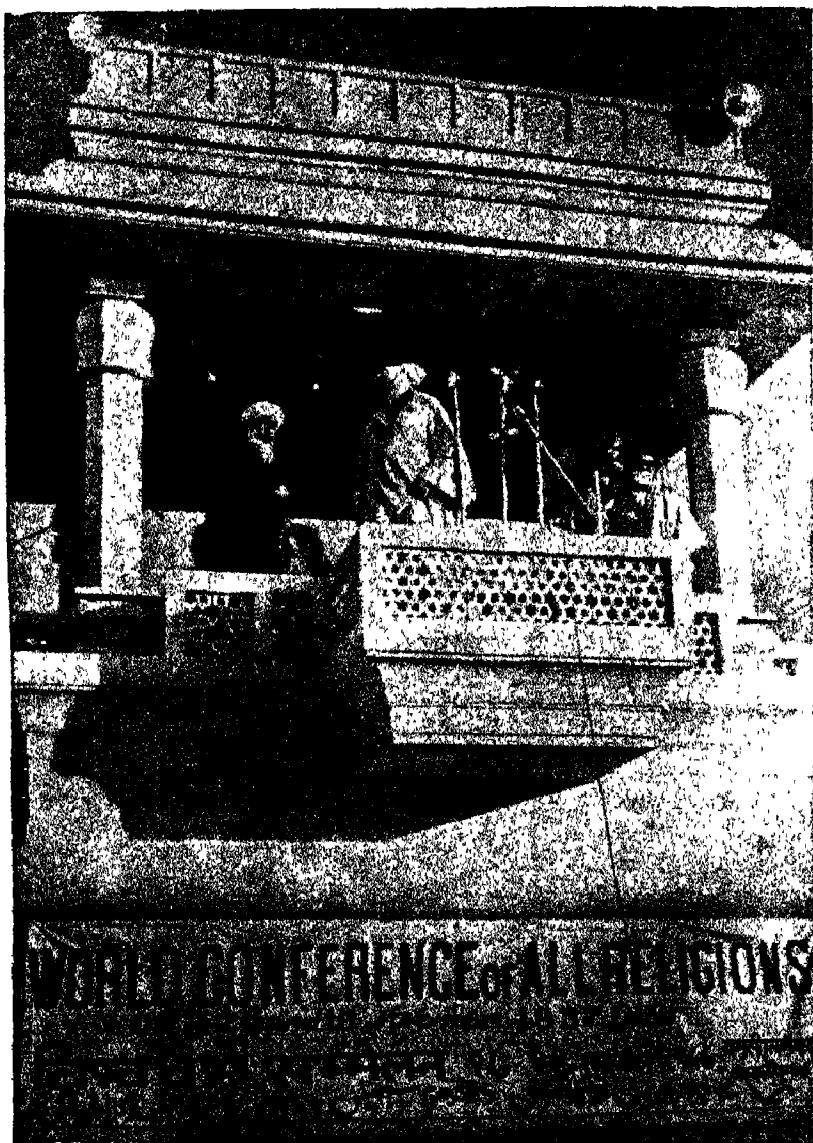
This unique World Conference of Religions has assembled here today with the most noble aim of purifying the mankind of its malevolent propensities by acquainting it with its Real and Correct Religion. The objectives of this august assembly, which is represented by eminent religious

minded elites of all nations, are to efface ignorance and misconceptions about all prevailing religions, to evolve and present to the world a pure unsullied World Religion, easily acceptable and practicable to every human being thus to establish a bond of unity in all religions, and consquently to help establishing the world peace, which is definitely in danger at present. We expect to visualize the ultimate desirable effects in mutual love, non-violence, dispassionate behaviour and a domain of Divine Culture, "The kingdom of God" in humanity.

Swami Sharna Anand ji

How pleasing it is that with all our differences, we are here sitting together in the name and for the sake of religion which is truly one—viz 'Dharma' or 'Righteousness'. Man is great indeed. His success in the field whether of religion or of polity is assured only by means of righteousness. It matters not what we know of and what we believe in but what matters is that our knowledge and learning, whatever it be, may make us indispensable for the world and that we may have no self-interest to serve. Herein lies the crowning glory of Man and makes him a useful instrument for remedying all social ills and administrative difficulties. We must realise that when we do not wish anybody to infringe our sovereign rights and our territorial integrity, we ought not to think of these things in respect of others. We are today fearful both of scientific knowledge and political machinations. Why ? Because we do not know their right values and righteousness. The greatness of Man lies in appreciating and evaluating things correctly and using them for the common weal of all. True progress is never one-sided, but is all-embracing. One must expand from self to all for what one needs for oneself, the others also need the same. What we wish for our own self, we must wish the same for others as well. We owe to each other, mutual love and goodwill, and herein lies the secret of success.

Unrighteousness has no existence in the sight of God nor it lies in the Nature. It springs from ignorance in Man and the blind use of brute force in him. Ignorance has no real existence but can easily be dispelled by the light of knowledge. .All that we need is that we must, inspite of our difference ; social, political, economic and the like, take a solemn pledge,—Never to revel in and misuse of the life-energy in us and with us but use it for the preservation of the human race. One enlightened soul can lead millions aright, but millions cannot take the place of the enlightened soul. Religion has today fallen from its high pedestal. You may be good and your religion may be good, but is religion something apart from you or a part and parcel of you ?—that is the question. No religious theories stand independent of you and unless you can prove their

A view of the memoth crowd gathering for the open session of the World Conferenc e of Religions on 17th November, 57 at Ramlila Grounds.

On 17th Nov, 57 Sant Kirpal Singh Ji conducting the prayer Programme Arch Priest Rushitasky, is leaving after recitting the Christian prayer while Muni Sushil Kumar Ji looks on.

worth in your own life and conduct, they are not worth the name. Whatever may be our religion and whatever our social order, we must bid adieu to the use or rather misuse of the brute force and wrong use of knowledge for without this we cannot do anything real.

The trouble with all of us is that we cannot but see and detect the mole in others but cannot see the beam in our own eyes. We must come to know our own faults and weaknesses and try to weed them out one by one. Without self-reformation we cannot reform others. The past had had its errors and paid for the same and we must forgive and forget that. The present lies with us and we ought not to taint it by the bygone sins of others, but try to keep it virgin chaste for chastity is life and the source of peace.

"Life" lies in the protection of the living and its efflorescence is Love—Love that knows no want and is ever ready to relinquish what it has. Thus 'Life' depends on 'Love'—not on self-love but on love that is selfless and ever willing to sacrifice its own self for the preservation of others. We today need both in polity and religion, persons who give precedence to "Service" before "Self",—self sacrifice for the rights of others. This gives insight into the oneness of being and helps to secure everlasting peace. But this comes only by practice and not by loud talks alone. Religion lives by life and life by religion and the two cannot be seperated from each other, for religion translated into action is life.

Mr. I Mie San, Representative from Japan

I thank you with all my heart for the kind opportunity afforded to me to address this august assembly. Everywhere in the world today, we hear and talk of peace, but at the same time we find tremendous efforts being made in the reverse direction. On the one hand, we find Mankind scaling new heights of civilisation, and on the other, we find it slipping back into the law of the jungle. We all claims to be civilized beings, conforming to the code of civilised behaviour, and yet we are suspicious of each other. We do not and cannot trust our next door neighbour. Our homes, our villages, our cities are strife-torn; between the administrator and the administrated, employer and employee, the entire atmosphere was clouded by hatred and violence. Only religion can save humanity from the slough of despond into which it has fallen.

The invention of weapons of death and destruction is nothing new, there have been arms of various description from the very beginning. Atom Bomb seemed to be a miracle to us a few years ago. Today it is a terrible reality. We Japanese saw this dread weapon

of destruction, descend on our two cities of Hiroshima and Nagasaki. The entire teeming population of these two great cities, millions of men, women and children were wiped out in a single moment. They were not afforded time even to send up their heart-rending prayer to God. Each moment brings to us news of dreadful inventions aimed at the destruction of humanity. If we compare the two: Science and Religion, we will find that the progress of science and its contribution towards the evolution of human civilisation does not come anywhere near to that of religion. Today, with the elimination of distances and physical barriers, we find that there is no such thing as separation, no divisions between the various countries of the world. They are all interdependent, bound in the common bonds of universal brotherhood, the brotherhood of Man. The Jain Tirthankaras and the Buddha taught us that if we have the welfare of humanity at heart, if we want to establish the reign of peace in the world, we will have to follow the Path of Truth and Ahimsa (Non-violence).

I believe with all my heart that we cannot make any worthwhile progress in the social and cultural sphere but by following the Path of Truth and Non-violence. Stevenson invented the steam engine which led to a great revolution in industry. It was, however, a violent revolution. Today we live in the times of another epoch-making discovery, the discovery of Atomic Energy. If Stevenson's engine could bring about a revolution in those days, the revolution that would follow in the wake of this new discovery would be much more intense and far reaching in consequences.

But this new revolution should be a non-violent revolution. Man has made tremendous advances in the scientific field but science has a great draw-back. It does not obey moral law of Ahmisa (non-violence). Science is Man's creation but he has no control over it. The responsibility of men of religion is consequently much greater today than it was at any time in the history of mankind. They have to remove this fundamental defect of science. This defect must be removed and it is only religion that can remove it. In the olden times, the question was, which religion best served the needs of mankind? But today, the very basis of religion itself is in danger. The question today is—whether there is any need of religion at all?

The very foundation of faith is shaky today. We do not deny religion, nor do we have living faith in religion. This is why humanity is not benefited by religion. This is why the world is standing on the brink of disaster. It is a matter of great jubilation and joy that this Conference is being convened in India, the land of Buddha, where Mahatma Gandhi led a successfull non-violent revolution to

achieve freedom. This is no time for acrimonious debates. We should have equal respect for all religions, this is my feeling. And in the end I pray with the mantras of my faith for the progress of all religions.

Address from the Representative of Ceylon

I thank you all on behalf of the people of Ceylon for this great opportunity of taking part in the deliberations of this Conference. It was the illustrious son of this ancient country, the enlightened one, Buddha, who gave to the world the message of Ahimsa. The pith and core of his message was that we should love each other and follow the path of Ahimsa (non-violence). I am one with all those who believe that this Conference of Religions would help to solve our problems and enable us to do our duty. Buddha emphasised the importance of selflessness and Ahimsa in all our actions. Of these Ahimsa has greater importance for us today The world today stands on the brink of a precipice. The inventions of Atom Bomb and Hydrogen Bomb have made it possible for whole cities to be wiped off within a matter of minutes. It is essential for the survival of mankind that we should all put our shoulders to the wheel and spread the message of Ahimsa throughout the world. Itis for this very purpose that we are all gathered together here in this Wor.d Religions Conference which should accomplish this task.

In the end I would like to thank the organisers of this Conference on my behalf and on behalf of my countrymen, the people of Ceylon.

Speech of Muni Shri Nagraj ji

This is an age of universal inspiration, consciousness and awakening. From East to West in each class, in each group of people, there is a new consciousness and a new awakening. There is a movement for raising the depressed classes once again and the entire humanity is marching toward equality. In the religious field also there is a new ferment, for every religion is gaining a new consciousness. In this age of universal awakening, it is but essential that these should awaken feelings of tolerance and understanding among men of all religions. When the labour realising the truth of the maxim, 'Union is power,' can give a call—'Labourers of the world unite', why cannot we give a call—"Men of religions unite for the peace of world !" Today the fact that even in politics there is a talk of Panchsheel and institutions like UNO are increasingly gathering strength shows that ideas such as amity and friendliness are gaining ground.

It will be surprising if there is no feeling of society while we work for religious awakening. There should be no talk of discord for has not

Lord Mahavir said,—

"Have feeling of friendship towards all creatures."

The founders of other religions have also expressed the same feeling. Jesus said,—

"Love your neighbour as you love yourself."

There is the same teaching of love if we turn to Indian Philosophy,—

"Your religion for yourself and mine for me."

Allah does not like discord. In this age of co-existence, humanity has decided that we can live together amicably while professing allegiance to different and divergent ideologies.

Take, for instance, the fingers of our hand which we generally use in helping ourselves. The five fingers are of five types, each different from the other. But in time of need, if you have to lift something they become instantly united.

To-day religion is in danger. To face the epidemic of materialism the men of religion have to unite and go ahead together. We can fight against materialism only when we are united.

Speech of Muni Shri Trilok Chand Ji

I take this opportunity of putting some of my views before you. Though great thinkers from time immemorial have been expressing their great and immortal thoughts, yet today is the day of greatest happiness for us when we have got the great opportunity of listening to great thinkers and religious teachers coming from various countries essembled at one place. It is the greatest pleasure to hear their great thoughts. This has been possible in time, due to Muni Shri Sushil Kumar, whom you all know.

Lord Mahavira has said that all creature are one and so also their qualities and in the same way the source of religion is one. Men of religion in India and the World, as well, have told the same truth,—

"Speak gently and sweetly and keep your body
busy in the service of others".

We should make the best possible use of the means at our disposal so that we may grow towards perfection. It has been a great

pleasure to hear the great ideas put before us and this has reminded me of the immortal times of ?500 years ago when Lord Mahavir delivered his message.

We have to admit that significance of religion is in and from non-violence. This has been recognised by all men of religion ; born in India and abro a Non-violence is the fundamental law of life, and until we adopt it as a way of life, no man can be happy either in this life or after. There are different customs and tendencies in our individual and social life and these should be combined into one religious life, just as different little streams combine into forming one river.

Our law of life should be such as to be universal in application and unchangeable. Non-violence is the law, unanimously adopted by all the avataras, seers and sages, teachers and founders of all religions of the world. But today, we find a strange phenomena—the various peoples of the world are rigidly clinging to their respective social codes of conduct and are therefore drifting away from true religion. However, the fact is, that religion provides everything. We cannot escape it. It is inevitably with us. What is required is the understanding of true religion for which we have assembled here.

All of you are aware that Delhi is full of buildings of various types—big and small, but under all of them there is earth which is one and indivisible. In the same way the religion is one. We have to make endeavour with heart and soul, if there is to be a powerful emergence of non-violence. Let our life be helpful, righteous, our food pure. Let our hearts be purified day by day and let our treatment of each other be in a loving and friendly spirit for therein lies the panacea of all the ills of the world.

Speech of Swami Premanand ji

Swami ji [began his speech by reciting a verse which meant that the river of love is about to be in tide ; even now if we are not awakened into the realisation of the reality, the fate which awaits us will be a life of misery and desturction.

It is the force of soul, the force of love which is required to face the universal hatred obtaining in the present-day world culminating in the atom-bomb and hydrogen bomb. It is the spiritual bomb alone which can successfully face the atom and hydrogen bombs.

The other day somebody asked me as to what was the aim of the conference that we were organising ? I replied that it was to start

a factory to manufacture spiritual bombs, in order, to destroy the atom and hydrogen bomb. Our bomb will be made of Truth, Love and Non-Violence. The thinking population of the whole world is increasingly feeling the need of this.

This life is just like a lamp. Let this lamp of life go on burning and thereby purifying our lives. We have to give a light for which the whole world is looking to us, so that we may realise the significance of spiritual values. We have first to find that light before it enlightens the whole world, and breaks the gloom in which the world is plunged, every time,

There is a spell of darkness över the whole world, today. We have assembled here to find the light. Please do not go on cheering if you see the lamp. Do not be overjoyed by seeing the flickerings of the lamp. Please do not end by saying that this or that speech, were excellent. The lamp is here for you to take it up and dispel the gloom. Our aim will be achieved if we arrive at a definite conclusion by sitting and discussing together.

The subject committee rose up at 12. 35.

President Dr. Rajendra Prasad reading the inaugural address of World Conference of Religions. On his left is Late Maulana Adul Kalam Azad, while on his right are seen Shri Sahu Shanti Parasad Jain Chairman reception Committee and Dr. Radha Krishanan Vice-President of India. In the opposite is a view of the memoth crowd gathered at this occassion.

Religious heads of the various Religions from different Countries at Ramlila Ground.

Open Session of the World Conference of All Religions

The inaugural session of the World Religions Conference was held on the Ramlila Grounds, New Delhi on 17th November, 1957. The Ramlila grounds were packed to capacity. The proceedings of the Conference commenced at 4 p. m. sharp with *Manglacharan* or prayers (by the chosen representatives of different denominations) for World Peace and Brotherhood and for the success of the World Religions Conference. These interdenominational prayers were conducted by Sant Kirpal Singh ji of Roohani Satsang, Sawan Ashram, Delhi, who took his place on the Rostrum besides Muni Sushil Kumar ji the convener of the Conference.

The formal proceeding of *Mangalcharan* were preceded by two songs specially composed for the occasion which emphasised the need for adopting Love, Truth and Non-violence, as the basic creed of humanity, in this hour of peril when the whole mankind was threatened with destruction by nuclear weapons. Sant Kirpal Singh ji Maharaj, the conductor of *Mangalacharan* then requested Sant Tukdo ji Maharaj to offer his poem wherein he prayed to God to illuminate the conflict-torn hearts of men by the Divine light of universal love and brotherhood so that there should be peace on earth.

Sant Tukdo ji was followed by Shree Premanand ji Maharaj who recited his poem in which he prayed God for wisdom and strength to fight the petty hatreds that had divided humanity and to uphold the flag of love. He wished God to put it into the hearts of men that they may live as members of one common family.

Sant Kirpal Singh ji then called upon Shree Arya Vansi ji of Mahabodhi Society of offer his prayers in the *Manglacharan*. Shree Arya Vansi ji recited some Sanskrit Shlokas from Buddhist Scripures.

The next religious head was Shri Trilok Chand ji Maharaj, who offered his prayers on behalf of Jain Dharma. He was joined by Muni Sushil Kumar ji, who at the end of the Sanskrit Shlokas recited by them, explained the text to the audience and said that they had prayed God for

universal peace, for the deliverance of the whole world and for peace and uplift of all Souls.

At this stage Sant Kirpal Singh ji introduced Mufti Ziauddin Babakhanov of Russia to the audience. He said that the Mufti had come from Russia and he will offer his good wishes to the Conference and pray for its success on behalf of the Mussalmans. Mufti Ziauddin Babakhanov recited verses form the Holy Quran. He was followed by Shreee Mukand Malviya who recited some verses in sanskrit and prayed God for universal peace and well-being.

The next religious leader to offer his prayers was Archpriest Konstantin Ruzhitsky. Sant Kirpal Singh ji said that there was a wrong notion in the minds of some people that there was no love for God in Russia. The presence of Archpriest Ruzhitsky was a living proof that it was not so. The Archpriest spoke in Russian. At the end of his recitation, Muni Sushil Kumar ji said that the Archpriest was the chosen representative of not only the Orthodox Christian Church of Russia, but also of the people and the Government of that great country. His participation in the World Religions Conference was bound to revive faith in Dharma. He had brought with him overflowing love for humanity. The Archpriest was followed by shreemati Meerabai Banerji who sang a devotional song.

Sant Kirpal Singh ji Maharaj, the conductor of *Manglacharan* prayers, winding up the proceedings said that the whole world was in the throes of an unparalleled crisis. The Governments of the various countries, at their own level, were trying to avert the disast.r threatening all mankind. The great men of the world, the liberated souls, have the welfare of the entire mankind at heart. They have love for all. From the depths of their heart they, one and all, fervently say,—

"O God ! the whole world is burning. The danger of destruction by nuclear weapons is haunting all alike. The remedy lies far beyond all human efforts and endeavours. O Lord ! save mankind from the imminent danger of extinction."

Guru Nanak said :

"The whole world is on flames, save it as thou will,
Even by thy benign Grace, if for nothing else."

The liberated souls have love for all humanity in their heart, therefore, the prayer of Guru Nanak always was,—

"Peace be unto all, the world over,
Under Thy will, O Lord."

On the Stage of the open session of the World Conference of Religions at Ramlila Grounds His-Holiness Muni Shri Sushil Kumar Ji, Vice-President Dr. Radhakrishanan and Prime Minister Pt. Jawahar Lal Nehru.

Recrodists Shri Sohan Lal Oswal and Shri Kastur Chand Jain.

Patron of World Conference of Religions and President of Bharat Sadhu Samaj Sant Tukdo Ji Maharaj

Patron of the World Conference of Religions and famous Philanthropist Shri Shon Lal Duggar.

Member, advisory Board of the World Conference of Religions, Ex speaker of Bombay Legislative Assembly, Shri Kundan Mull Firodia.

This has in fact been, the anguished cry all the saints, of all the liberated souls that have come in this world and it is the same prayer that comes from their heart even now. The main purpose of this World Confrence of All Religions, is simply to invoke, Divine aid of God, to save the world from coming to grief when all human efforts seem to be powerless, in averting the disaster that is threatening the world.

At this moment, Dr. Rajindra Prasad, the President of India, arrived and the band struck a note of welcome, in the honour of the Rashtrapaty. Shree Shanti Prasad Jain, Chairman, Reception Committee, garlanded the President Dr. Rajindra Prasad, the Vice-President, Dr. Radhakrishnan and Maulana Abul-kalam Azad, the Hon'ble Minister of Education. After this formal welcome to the distinguished visitors, Shree Shanti Prasad Jain read his welcome address.

Speech of the President, Reception Commitee

Respected Rashtrapaty ji, distinguished guests, brothers and sisters !

Your distinguished presence in this session of World Conference of Religions, your co-oreration in making it a success, is very much appreciated by the Reception Committee. Delhi being the capital city of India and one of the oldest cities welcomes you all. You have come on a noble mission—a mission that has a great impact on our life and politics.

It is the proud privilege of this country that from long long time religion is given a predominant position in our day to day life and it is generally considered to be the path of realising Truth. There is in fact no distinction between Truth and Religion. In whatever direction was the moral awakening, it led to the search of Truth, and its final attainment. This is the reason that we have achieved tremendous progress in the field of philosophy, and its various branches.

There was the aspect where its study predominated, where efforts were made to grasp the form of inner soul; where research was made between the relationship of man and the world surrounding him. Even more important than this is that our countrymen laboured hard to put Dharma into practice. In our thought we named it is as "Truth" while in our action we called it "Non-Violence". Today these principles of Truth and Non-Violence have formed the basis of our national policy.

Today man has crossed the limits of national boundaries and is now striving to reach the moon. In what best manner can we practise Truth and Non-Violence, is the purpose of this congregation.

It is not a new idea to hold a World Conference of Religions. Today we have quick means of Transport and can call such a conference in a few days' time. But even at a time when there were no such means of Transport and one had to cover the distance by crossing rivers and mountains on foot our religious massengers used to go to foreign countries to deliver the message of India and similary religious leaders from abroad were equally welcome to preach their own religion here. Jain Emperor Kharwel, Ashoka, Harshvardhan, Samadurgupta and Akbar called World Conferences of Religions in their own way.

Lord Mahavira's definition of those days "That which gives the greatest comfort to human beings" and Lord Buddha's similar defintion are as true to day. You are representing to-day the fine creed of those Rishis and Munis who parctised Non-Violence. The meaning that we derive from "Dharma", "Truth", "Peace" and "Non-Violence" are also practised by you and have been put in different words. To day we have the welcome opportunity to know them and understand these principles. If this conference is successful in devising ways to putting into practise these principles, it will be indeed a great thing for the welfare of mankind.

Religion means spending your life under the bliss of knowledge. Mahatma Gandhi also emphasized this aspect of life. We can realise the dream of Mahatma Gandhi through the World Conference of Religions. This conference is the meeting ground of many thinkers and and thus widens the limited horizons of individuals. Whatever we have, how far that is to be improved ? What can we gain from others ? This also becomes clear by a free exchange of ideas on such occassion.

To-day in the field of International politics, No-Violence is receiving attention. The credit for all this goes to our Father of Nation, Mahatma Gandhi and Prime Minister Jawahar Lal Nehru.

In common parlance, Non-Violence is taken to mean Non-Violence or No—killing. This is first step while one practices Ahimsa. However, real practice of Non-violence will mean that by thought, word and dead we do not harm anybody. This principle is so difficult to practice hat one has to try very hard to attain it.

In today's world, difference of opinion is the greatest cause of agitation. With the difference of velw-points emerging, discussion takes place, gives way to fighting which ultimately takes the shape of Violence, It is very difficult to express Truth in words. We differ because we see a thing from only one point of velw and do not realise the other point of view held by the other who sees it in other light or from

a different angle, and we resent it. However correct one point of velw may be, it cannot fill in the whole shape. Its second velw point is equally correct. This principle is called "Anekant". This is one principle of Ahimsa. This is the principle which saves man from the violence in thought, word and deed.

There is no use of practising that kind of Non-Violence which is not based on knowledge and tolerance, of varied views. But, all this I think, is out of my field and I shall not try to encroach upon the field of intellectuals.

H. H. Muni Sushil Kumar ji is trying for this day from many years. Ujjain, Bhilwara, and Bombay sessions of All Religions Conferences were preliminary to it. His guidance is the main stronghold of this conference.

This is my proud privilege to express our indebtedness to the President, Dr. Rajendra Prasad, who has evinced keen interest in the Conference and has shown us the path to hold it.

The great Indian philosopher and upholder of Indian tradition, Dr. S. Radhakrishnan, deserves our gratitude for accepting to be the President of this session.

Our National hero, Prime Minister Nehru has encouraged us by his valuable presence in our midst. That he could find time to attend this conference is a matter of great pride for us.

After facing great difficulties, the delegates from abroad could make it convenient to come. I have no words to thank them.

We hope that they will overlook our defects, if there are any, in making their stay not so very comfortable for them.

The citizens of Delhi are the composite parts of Reception committee. I am grateful for their co-operation.

Inaugural Address by Dr. Rajendra Prasad,
President of India

It has given me great pleasure to have come here today to inaugurate this Conference of All Religions. I welcome this opportunity of hearing the views on an important subject, of scholarly and devout people present here and also of saying a few words on it myself.

Basically all faiths have one and the same object, namely, enabling the human soul to attain its full height of evolution so that man can achieve real peace or *moksha* or *nirvana* ; in other words man may lose his identity with that of the Supreme Being and get absorbed in him. This aspiration of man is so strong and so natural that no other urge can give him surer guidance in life. The moment we touch the level of true religion, mutual suspicions and bickerings disappear and man is face to face with a breadth of vision before which all human beings appear as equal. Spiritual view of life is another name for this feeling. It should be quite clear that genuine peace and hapiness of man are inextricably linked with this view of life. It does not mean that bodily comforts and material prosperity should be necessarily eschewed. What is meant by saying it is that this prosperity should not be mistaken for life's *summum bonum*. Material well-being may be looked upon as one of the means for achieving the highest good.

We find a number of faiths and religions prevalent in the world. On account of the differences in time and space, religious faith has taken different forms and we find people divided among various faiths. As a result of formal rituals and external symbolism these differences have gone so deep that we find in history man turning against man, tribe against tribe and country against country. On occasions, keen on destroying others in the name of religion, man has not resrained from shedding blood. The number of religious wars in human history is legion and the suffering caused by them is indescribable. While, on the one hand, we find man resorting to injustice, narrownes and cruel behaviour in the name of religion ; on the other, we also see the spectacle of many a faithful person, inspired by religion, passing through untold sufferings, even to the extent of giving away his life. Alas, it is not possible to say even today that man has outlived the animal instinct which impels him to believe that his views alone are right and to persuade others by force and repression to accept his beliefs.

The progress of science, has brought us face to face, with another difficult and complicated problem. In the wake of his mastery over Nature and its forces, man has begun to look upon himself as omniscient, and indeed it would not be surprising at all if mistaking material prosperity and comfort for the ultimate goal of life, he were to consider himself, as omnipotent also. The basis of religious belief is not material but spiritual in nature.

Although this idea is as old as the cosmos, yet unfortunately it appears to have remained dormant as a moving force. Perhaps it is due to the predominance of materialistic outlook among the people. With the help of science man has largely succeeded in analysing and controlling the force of Nature and this startling progress has laid before him the snare of delusion. Man has not been able to free himself from

the excessive influence of materialism, though as a result of latest researches, science itself seems to be overgrowing and surpassing the bounds of materialism and coming closer to a recognition of the spiritual forces. The situation which we are facing today, as a result of the invention of destructive weapons, is such, that in sheer self-protection, we are beginning to incline towards spiritualism. It is gratifying that in unchecked advance of means of destruction man now sees the ghost of his own annihilation and has thus been persuaded to look elsewhere, for a way-out of this quandary. The only way which can help him in this predicament is the way of Truth and Non-Violence. This alone can give man real peace and happiness.

Be that as it may, there can be no doubt that man can neither benefit fully from the advance of science nor escape his sure doom, without giving due place in life to religious or spiritual values. It is these forces which the Conference of Religions is keen to awaken and revitalise. It is on this foundation that it is going to raise the structure of a new human society.

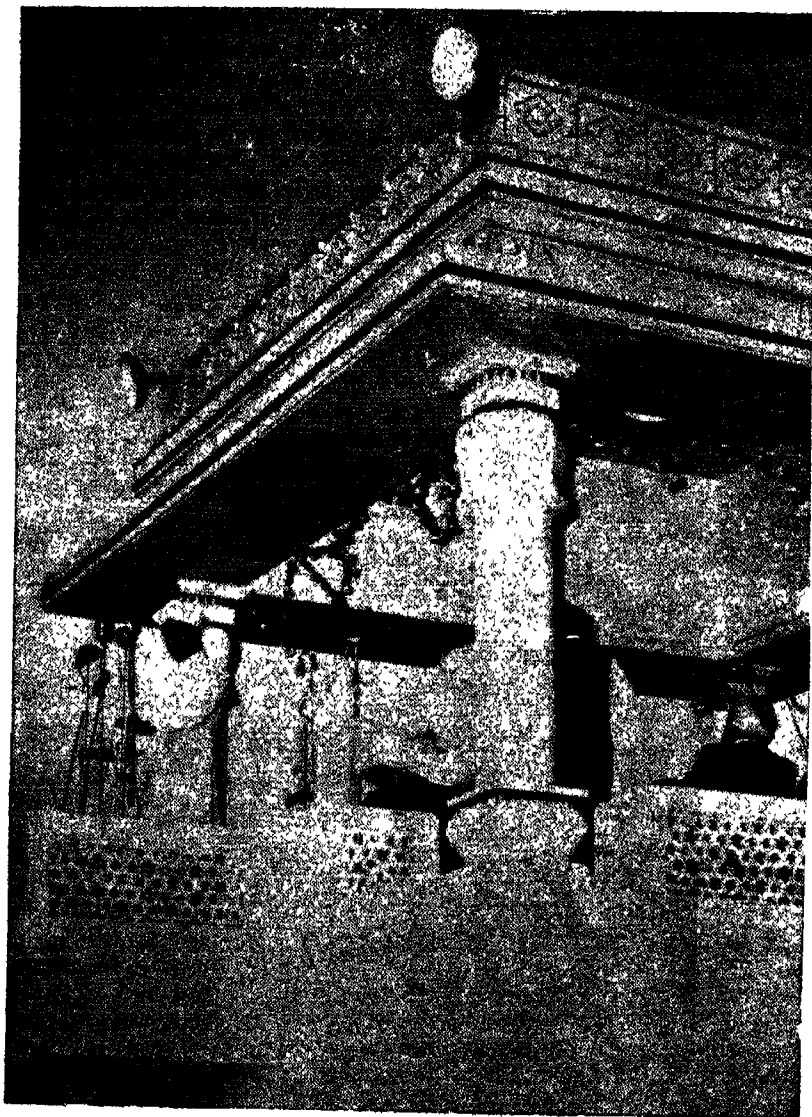
There are certain facts in life which appear to be straight and simple and apparently within easy grasp. We see those things clearly and feel the truth of their existence, but for one reason or another, turn our back on them or are unable to accept them as such in actual life. It is difficult to say whether the fault lies with our surroundings or with human nature. What is beyond doubt is that to realise these simple facts, to have faith in them and to act up to them in life is the greatest blessing, one can imagine or aspire to.

Religion is the foremost among such facts. If we go into the intricacies of philosophy or metaphysics, it will be hard to define religion with all its subtleties and it would be difficult to derive guidance from it in every-day life. It would bo easier to define religion if we view it as man's inner experience and thought and belief. The finer form of Religion is concerned with man's inner experiences, which, strangely enough, are also responsible for the birth of religious belief in human mind. Its outer form, on the other hand, is seen is one's behaviour and actions in every-day life. In a wider sense we could say that religion consists of those beliefs and ideas which hold for us the key to the mysteries of the origin of life and the relationship between man and the Supreme Being. It is religion or *Dharma* which supplies the real basis for peace, for life's highest aspirations and for the knowledge of the great seers. It is also the ultimate goal of all devotees' and mystics' search no less than the aim of all literary endeavour. Religion thus is not only essential but inevitable for man, as an individual and as a member of society.

It is only proper that the Conference of all Religions should have been convened in India where men belonging to all faiths and religious denominations live in peace and goodwill towards one another. Without this feeling of tolerance and mutual accommodation, life here would be too hard indeed. The credit for this goes to our ancestors, to our saints and faqirs, and our religious leaders who from the very dawn of history, have placed before us, the ideals of tolerance, faith and respect for all religions. This fundamental right of freedom of belief and of propagating it for all the citizens we have incorporated in our Constitution. There are some who think that because we are a Secular State, we do not believe in religion or spiritual values. Far from being so, it really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religions and want them to develop in their own way without let or hindrance.

It does not mean that man should consider himself free from all those injunctions and social restraints which have been responsible since the earliest times for organised and regulated life and which are inevitably necessary for the development of his individuality and the evolution of the ideal social order. It means that no individual or society should dominate other individuals or societies by suppressing them and that every one must have full scope of development. This will be possible only when every individual and every society shows respect for the feelings and interest of others. Suppression of others must not be considered merely as against the principles of fairplay but also as incompatible with one's own real self-interest. Thus alone can the feeling of genuine love and tolerance be brought about without which true peace and happiness of the individual and the society will ever remain a mirage.

Before concluding I would like to say that in the light of the history of the past few thousand years, we must pause and see if violence and aggression have done any good to human society or if they have been able to stop wars. The world has seen thousands of wars, hoping that thus aggression would end. That has not happened. Is it not the time we gave up violence and gave a trial to non-violence and tolerance ? Whatever we do to promote these is to the good of the world, and this is also the aim of this Conference.

May this Conference of Religions inspire all to imbibe this feeling of broad tolerance and may its proceedings give an impetus to the forces of world peace, is my wish and prayer.

On 17th November, 1957 Dr. Radhakrishnan Vice-President of India delivering his Presidential address at Ramlila Grounds.

In the Historic meeting of the World Conference of Religions held in the Darbar Hall of Red Fort, Kaka Saheb Kalelkar, M. P. member of advisory Board delivering his lecture.

Peer Zamin Nizami of Delhi adressing the World Conference of Religions. Syed Mohamad Quabil of Pakistan and Shri Jainendra Kumar are also seen.

Address from the Chairman of the Session
Dr. S. Radhakrishnan, Vice-President of India

Mr. President and Friends,

I am glad to have this opportunity of saying a few words to this vast gathering. We are living in times of revolution. Different cultures, civilisations and religions have met together. Material contacts and spiritual encounters are taking place. Living in an age of tremendous advances in science when weapons of death and destruction are multiplying, if we are to save the future of humanity, what is needed is a change in the minds and hearts of the people. The discipline which is calculated to bring about such a kind of self-transformation is religion. We cannot have a religion today unless it is acceptable to the findings of science. At any rate it must not be inconsistent with the conclusions of science.

Science tells us that the world has been evolving from one state to another. From a mass of molten fire it has hecome a habitable globe. While light threads from that we have come to animal minds; from animal minds we have reached intellectual current. It is possible for us to penetrate into thc secrets of Nature and find out utmost things which have been not revealed to our predecessors, but this climb, but this evolution has not come to an end, with the advent of human intelligence,

Human intelligence is still a victim of divisions and discords. Its aspirations for peace are one thing; its actual conflicts are another. If we have to bring about an integration of our personality, our intelligence, we have to grow into spirit. In other words, from our intellectual consciousness we have to become an illumined consciousness. We must grow into what is called the universality of spirit; so the purpose of religions is to help human intelligence to rise from its present level of intellectuality to the level of spirit, of charity etc.

Now if we take up religion we must distinguish in it two things—the spiritual centre and the accretions that have become associated wich it. We must know what is vital and the form, the ritual, the ceremonial, the social machinery, all these things which have bccome mixed up with religion, we have to distinguish from that vital centre of which all these are said to be the outer expression. Religion is essentially a transmutation of personality. It is a change of the intellectual man into the illumined spirit. That is the purpose of religion. All thinkers have laid the greatest stress on that aspect. We have said from 'agyana' (ignorance), from unreligiously conditions into

conditions of Knowledge, and wisdom *'Tamso ma jot irgma'*. We say that we are living in a world of darkness. We must awaken and grow into a world of light. The Buddha tells us the same thing. We must acquire Bodhi or enlightenment. The Jain thinkers have stressed *Gyana*, *Darshana* and *Charitra*, these are the three essentials of religion, to have *'Atma Darshan'*, to develop divine possibility in us, to grow into fulness of our stature.

Plato told us long ago that we are prisoners living in a cave. We are thinking that these shadows are the ultimate realities. But some wise philosopher turned around, freed himself from the shackles, got out of the cave, saw the beautiful sun and went back, and told them you are living in a world of shadows. That is a beautiful sun of which these shadows are but the reflections. So to turn round and see the light is the essence according to Plato of religion.

The Katha Upnishad tells us,—

> "One wise man with his eyes
> turned inward, saw the soul
> and became immortal."

So also says the Budha,—

> "Try your own being to understand,
> In the island of your Self,"

The Jains said,—

> "the spirit of man is a candle of the Lord".

Islam tells us,—

> "God is nerter to us than
> the very life-artery of our neck".

In other words, they have emphasised this one supreme fact, the need for the human being to change in his nature, to grow from intellectuality to spirituality. This is the meaning of religion,—if you separate it from all those social products with which it became actually mixed up. If that is religion where is then any room for us to quarrel ?

The greatest of the people have said that this experience is ineffable. It baffles description. It cannot be put into words. The Supreme

Reality cannot be described by words of language or concepts of logic. It is something which baffles all descriptions.

You find in the prologue to get espoused a conversation between the God and the Devil asking to find out whether the highest image conceived by man is truly representative of Godhead. God and the Devil came to the understanding that no image conceived by man can ever represent that great ultimate mystery. It is impossible for you to give in actual wordings an adequate account. Homage which the human individual can pay to the Supreme is humility, as what you call a silent adoration and to make out that it is impossible for any human being to understand fully and comprehensively. The moment you make it into an object of your consciousness you have taken way from it the true character—you have thrown it into the world of objective happening to which it does not belong.

The Supreme exceeds both existence and non-existence and if you attempt to bring it into this world of objective happenings, you are reducing it ; you are bringing it down to your own consciousness. It is in the same spirit that the Buddha tells us,—

> For that Supreme Rality which cannot be expressed in words *'Akshra'*, where can there be *shruti ?* Where can there be teaching or *updesha ?* Seeing you will not be able to understand that.

The greatest of them has said as Jesus saw him—'I am the Truth'. He meant that Truth is inwardly appropriated by man. When St. Paul tells, us 'It is not I that lives, but it is Christ that lives in me,' he has so completely appropriated the nature of being that he no more feels that he is a human individual. He appropriated or assimilated, so to say, the nature of that Supreme. Similarly, you find that almost all the great seers of the world divided as they may be, by race, nationality or creed, have all said it is impious for the human being to reduce the ultimate reality to the level of his consciousness. Therefore, it is that we are called upon to adopt an attitude of simple submission, resignation as the theory of Islam puts it to us. We should not, therefore think that the description which we are adopting is the only final, exculsive, infallible kind of description. We must be aware that ultimate reality is something for which we have not got any adequate account. This induces in us a sense of humility. It makes us believe that religion is a prepetual adventure. It is not orthodoxy that constitutes the essence of religion but it is adventure, it is modernity, it is a perpetual quest ; it is only then will it be possible for us to understand what the spirit of true religion is. If this is so, it follows that

every human being has in him the potentiality to rise to the highest. The difference of religions, says a Muslim prophet, Abu Hanifa, who lived in the 8th Century A.D., is an act of divine mercy. If we all thought alike there will be no interest. The very fact that we have different ways of approaching the Supreme Reality is an act of divine mercy. That is how he puts it. It is not the diversity of approaches that is the wrong thing in this world, but physical intolerance of man that is the real crime. The account may be given in any number of ways. Guru Gobind Singh said,—

Mandir, Masjid, Tera Dham
Ishwar, Allah, Tera Nam.

Well, there you have a seer who described the Ultimate Reality, as nothing more than Pure Truth. And he said it is *Nirwaka* and you cannot describe it by any words.

But when you use words, you can employ any description which takes you from the transitory and the temporal to the eternal. So a kind of hospitality to other concepts was formed. In this country, from the beginning of our history, we have conflicting, different creeds. As has been said, north of the sea, south of the Himalayas, all those who dwell in that reigon belong to Bharat, therefore, they are the descendents of Bharat, and we call them Bharti. They may have any number of different views but they are all permeated by the one grand outlook of India, namely not mere toleration but the appreciation of other peoples faiths. If we want to grow from intellect to spirit, we have to adopt this particular tendency of toleration, appreciation and respect for other peoples' faith. As Ashoka said, 'what I want is Sarawridhi'. It is the development of the root of religion, the essence of religion, *Vridhy* that must be developed. It does not matter what name you give to it. But you must develop the sipirt of religion in yourself. Essential things are the subduing of your appetites, making them obedient to the larger universal purpose.

Different religions put it in different ways, the crucifiction of the ego is the essential condition of enlightenment. If we want to gain wisdom, our selfishness will have to be crucified, This Selfishness may take many forms. It may be individual, organisational; it may be collective. We are still the victims of several forms of collective selfishness. The disputes which are today, so to say, bringing our country into disrepute are disputes about organisation, their forms of collective selfishness. Unless an individual is able to grow into the universality of spirit, he is not truly emancipated. Anyone who has petty ambitions, private preferences, egotism, pride, a sense of

superiority to others, such a man cannot be regarded as authentically spiritual.

The test of religion is universal love. If you are able to have it, you are a religious man. If you cannot have it, you may mutter any number of mantras, visit mosques, churches, but the heart of the matter is not in you. If you are able to grow into this kind of universality, it may not be possible for you to call yourself, religious. *Satya* and *Ahimsa*, Truth and Love, these are inward aspects of religion. Everyone must try to eliminate all things which are shutting him out of the invisible splendour that is shining in the heart of every man. It is when you break down the obstacles that the Divine in you reveals itself. There is no one who is bereft of the Divine; there is no human being, however low he may be considered, who has not got the invisible arms of God sustaining him, supporting him. Unless we are able to admit that the essence of religion consists in perpetual self-examination; perpetual conquering of our lower passions, establishing, so to say, a kind of conquest over our appetites, becoming Budhas or Jainas or Gianis, conquerers of one's own appetite, it is not possible for us to call ourselves religious people. What is it that is preventing the world from becoming a peaceful soul ? It is pride, it is love of power, it is an organisational, national kind of selfishness. These are the forms of corporate selfishness which are preventing us from reaching the ultimate aim of transforming this world into a happy human home. If this conference makes you respectful towards other religions, other human beings and makes you feel that there are no chosen races, no chosen nations, no chosen individuals, but each one has in him the possibility of growing into the Divine, he should have done a great work.

The late Maulana Abul-kalam Azad
Union Education Minister.

The late Maulana Abul.kalam Azad, the Union Education Minister, and a great authority on Muslim Religion, in his brief speech said:

The aims and objects for which we have assembled here, are fairly clear and need no comment. No human being desires that there should be no peace or that anarchy should reign. Lawlessness and massacres are not the things that ordinarily fall within the range of human ambitions. The craving for peace ard tranquility is inherently ingrained in Man. Every religion has tried to advance the cause of peace. Every saint, every philosopher has advocated peace. Thus, there cannot be two opinions on the subject of peace. Every human being longs for peace and tranquility, this is what we see and witness around us. But the tragedy of human life is that when the time comes, we are

cowed down by the world's coldness and we cannot translate, what we know and believe in, into action. This also equally applies to peace. No nation in the world wants war and there is no country which does not stand for peace. But with all our loud talks in favour of peace and protestations against war, preparations, for war, are going on apace and the clouds of war are growing thick and fast on the horizon; and all this in the blessed name of peace.

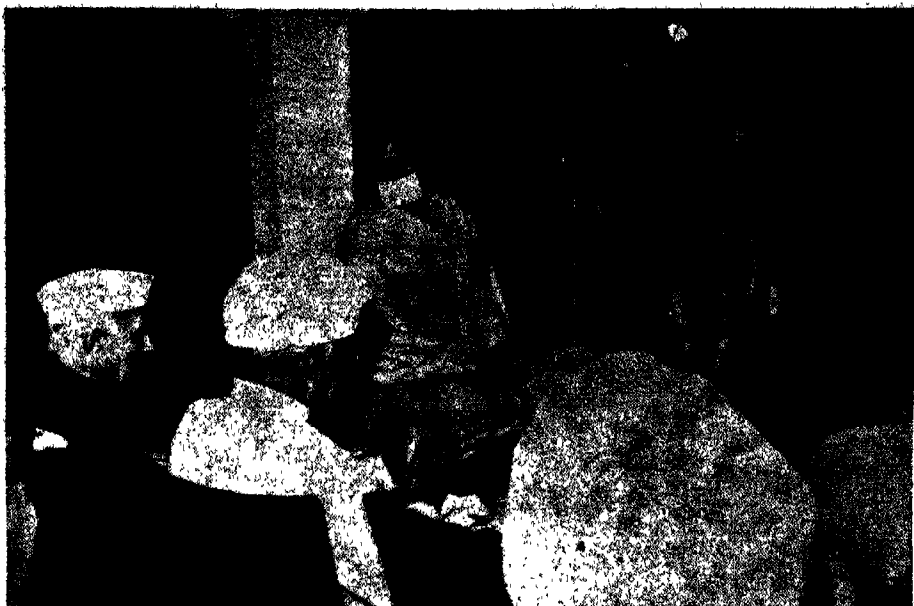
The ways and means which are being followed to secure peace, are unfortunately such as tend more to bring us nearer to war than peace. This is the great enigma of life for which we have to find a solution. The question before us then is,—What is the remedy ? The only solution that presents itself readily is, mobilization of collective public opinion for peace as far as it is possible. The people must feel that they have to stand united against the Governments which want to rule against their wishes and stop them from doing things detrimental to the interests of peace. This can only be attained through religion and by a ceaseless and inexhaustible propaganda. So, I am extremely happy that with this end in view, this conference has been convened and I heartily wish this conference a brilliant success in its noble endeavours.

Address from Muni Sushil Kumar
Sponsor of the World Conference of Religions

Dear Brothers and Sisters,

To-day I am feeling celestial joy, because the dreams that I had had for years of bringing a world-wide unity of religious people are now coming true.

This is the age of unity and solidarity. We see in this world that all organisations based on materialism are gradually expanding into national and then international bodies. Even those who are narrow-minded and have their eyes on pelf and power, also feel the need for 'One World State'. Gradually the world is moving towards this much-needed unity.

In times like this, it is necessary that the spiritual-minded people should also unite and work for the public good and bring about 'One World Government' based on Dharma. We are, however, pained to find that religious bodies instead of uniting the people of the world in silken bonds of love, are themselves getting entangled in sectarianism and individual welfare. Insted of securing 'One World Religion', we are gradually dividing into smaller and smaller units. This is the most

Mr. S. P. Jain Chairman Reception Committee garlanding Pt. Jawahar Lal Nehru Prime Minister of India and Vice-President of India Dr. Radhakrishnan.

Pt. Jawahar Lal Nehru addressing the open session of the World Conference of Religions while Muni Shri Sushil Kumar Ji, Dr. Radhakrishnan Vice-President of India, Shri Shanti Parshad Jain Chairman Reception Committee, Pres ident Dr. Rajendra Parasad and Seth Achal Singh, M. P. Genl. Secretary of World Conference of Religions look on.

A view of the vast gathering of foreign delegates at the open session of World Conference of Religions.

unfortunate thing. Under these circumstances it is apparent that there is a great need for calling a World Religions Conference. Alongside with this such a conference can be helpful in creating a healthy atmosphere, for eradicating destructive, imperialistic, materialistic and totalitarian tendencies.

I am a Jain preacher and I wonder that the people may feel that that I have called the World Religions Conference with the idea of just propagating my own religion. To expel any such doubts, I shall have to refer you to the history of our own country.

Thousands of year ago, the Jain Sovereign *Kharabali*, the Buddhist King *Ashoka*, *Harsha Vardhana*, the Vedic King *Samudra Gupta* and the Mughal emperor Akbar the great, held such Religious Conferences. The idea of the equality of all religions originated only with the Indians. It has ever been the heritage of this country. The sages and the seers of India have come to the conclusion that in this world of diversity and materialism there is only one universal Truth and it must be expounded to the world at large. All the religions of the world have taken their birth from this fundamental Truth. 'Truth is one though sages des ribe it variously'—this is what all the learned in scriptural lore say. n 'Sutra Kritanga' Bhagvan Mahavira, the 24th Tirthankara of the Jains, had yeryelaborately made clear the idea of Round Table Conference of the representatives of the various religions. The 'Sarvadarshan Sangrah' of Madhavacharya, and 'Shad-Darshan Samuchchaya' of Jain Acharya Hari Bhadra Suri also came into existence in this very land.

India has also taken the lead in unifying religious thought. The *Tirthankaras of the East, the Acharyas of the South, the saints of the North* and the travellers from the West, all helped in establishing the foundation of the very culture of India, with one voice, and whosoever hears their voice cannot but help in the great cause of oneness. The idea of organising a World Religions Conference was but natural with me. In the sacred land of India, one cannot have any other inspiration but this. The distinction of caste, colour and creed and lingual and provincial controversies are all man-made. But to raise our voice for Ahimsa, Satyagraha, Bhoo Dan, Gram Dan, Shrama Das have been our privilege from times immemorial.

I wonder if on the occasion of this World Religions Conference, which is being held in India, we may be misunderstood for self praise. Whatsoever we are, we stand before you and if there be any shortcomings in us, these could be removed when we have come in contact with you this day.

Address from Muni Shri Sushil Kumar Ji

To-day the various representatives of the World Religions are going to throw light on the subject of 'World Peace' on the basis of *Ahimsa*. Our only wish and desire is that the world may enjoy eternal peace and that the light of Eternal Truth shine within us.

The world organisations like the U.N.O the U.N.E.S.C.O and the International Red Cross, with an objective of selfless service to the humanity, are still incomplete so long as the foundation of all organisations—political, social and economic, are based upon any thing other than on the principles of Dharma. The spirituality is bound to suffer as long as selfish persons come forward in the name of religion, to promote their own interests. Dharma has suffered a lot at the hands of propagandists in Dharma. To use the symbolism of religions to gain political ends is to degrade Dharma itself. To gain power and pelf and political greatness under the guise of religious or national pride is but to deride the higher principles of life. If religious-minded persons were to discard their feelings of love and purity and were to work for political ends only under the garb of religion, then religion itself would be in danger in the hands of the so-called socio-religious people.

I believe that materialism, agnosticism and violence are factors that are instrumental in degrading mankind. It is only by discarding these evils that the greatness of man is achieved. Religion based on Ahimsa is the only way to glorify man.

Dharma (religion) and Non-Violence are not two different things. Religion is the Science of Soul. It is the history of the spiritual growth of man. High thinking is the fundamental of religious and spiritual awakening. The music of the soul is the real Dharma (Religion). The basis for harmonious social and domestic life of man also depends upon Dharma. Dharma is the foundation of love in one's family and social life. The spiritual awakening in mankind is born of Dharma. This in other words is called Ahimsa. So far as I understand, the equality in man is the very soul of Ahimsa. If the ultimate and supreme goal of Dharma is before us, then Ahimsa is one of the ways to achieve it.

Ahimsa alone leads to the spiritual awakening and helps in bringing about world peace and constitutes a saving factor for the universe and there is no other way to achieve these ends. We cannot wipe out evil from the face of the earth by bombs and swords. Love and change of heart are the only means to solve world problems. If we really wish to reconstruct and rebuild society on the foundation of selflessness, then we must include in each individual, love for Ahimsa. The golden deeds achieved by Ahimsa are too well known. The ideal of Kingship as demonstrated by Rama and Krishna, the non-violence of Buddha and

Mahavira, the social equality as preached by Christ and Mohammad, all originated from Ahimsa. In the religious constitution of Confucious and Lao, in the oneness of all mankind as preached and practised by Guru Nanak, Kabir and Pythagoras, St. Francis, Tolstoy and Mahatma Gandhi, we see the light of Ahimsa.

Thus we see that Dharma and Ahimsa are closely related. It is only on the foundation of Ahimsa that we can bring about religious unity and religious unity as based on Ahimsa will do greatest good to mankind.

Science is the story of intellectual awakening in man. Ahimsa itself is in fact one of the sciences. Some scholars, however, regard Science and Ahimsa as two different things. Man has ever been trying to re-discover for himself The Eternal Truth both in the outer and in the inner world. In his striving for Truth, he has been, searching for it, sometimes in the objective world outside and sometimes in the subjective world within him. The belief and practice, Brahma and Maya, are the two expressions of the same Reality. If Ahimsa is the result of inner search, Science is outcome of physical phenomena. We firmly believe that by enshrining the idol of Ahimsa in the Temple of Science, we can make the world happy and prosperous.

Since there is no harmony between science and man's practical life, there is great unrest in the world. Violence is the root cause of all this evil. As violence is assuming control in the various aspects of life, the restlessness is on the increase. In the fields both of capitalism and labour, thinking and learning, culture and civilisation, violence is on the increase.

The feeble spirit cannot possibly reconcile itself with material progress, and is often led astray by it, with the result that while material science is making headway, the spirit in man is gradually losing its innate consciousness. Man, no doubt, generaly deceives others, yet he cannot help deceiving himself as well. We are hoping to win love by hatred, to build the defences of peace on laws and armaments and to attain contentment through pelf and power. It means nothing but losing the spirit altogether. So long as we cherish within us, feelings of violence and vendetta, we cannot possibly bring about a real change in the world conditions.

It is on the foundation of non-violence, love and fraternity that we establish Kingdom of God on earth—such, for instance, were the colononisations by Quakers in the 17th century, the loving administrations of the Red Indians, the innocent and harmless Greeks living peacefully, the cult of Pythagoreans preached in Greece and America, all these were based on the principles of love and non-violence. Even in this materialistic age they are the living embodiments of these life principles. The people who still doubt

the efficacy of Ahimsa should carefully study the immortal pages dealing with the life history of such organisations.

In order to bring about a real change in this world, it is certain that we shall have to supplant the present social structure as based on violence, and to make non-violence as the guiding principle in our every-day life.

We see that ideas of social order as based on principles of non-violence are gradually being formed and developed. The success of a society in its practical working depends upon the clear-cut exposition of its principles. Unless instruction is imparted in its pure and un-alloyed form, and is really absorbed by the society, the possibility of establishing a World Religious Unity based on non-violence will ever remain doubtful.

We earnestly feel the need for adopting the principles of non-violence in our individual, domestic and social order of things. But we have to consider the form in which we may adopt them. It would, how-ever, depend upon the guidance and counsel of the learned, the thoughtful and the enlightened souls.

It is certain that the society shall have to adopt non-violence in all the walks of life such as education, health, institutions and public dealings. For this we have to build up a Research Institute on Non-violence.

The field of activity of the Science of Ahimsa should not be a limited one. It will have to find out the solution through non-violence, of all problems, individual and social. It will have to study also the place and importance of non-violence in various religions. It will impart its teachings in a purely non-violent manner.

But the most important and pressing problem before us is as to how to extinguish the fires of petty jealousies, animosities and partisanship that are consuming the very vitals of the society, and how to change the martial drummings of war into sweet melodies of peace : and again, how to press science into the service of humanity, and how to establish national and international relationships on the bed-rock of non-violence and thereby remove from society all distinctions of high and low and conflicts between class and class. This is the crying need of the hour and this is the only mission of all the religious-minded persons.

In order to achieve this end, we will have to seek the co-operation of all and we do hope that you will leave no stone unturned for the success of this noble cause and help in the re-orientation of the ancient culture based

not upon indulgence in the life of senses but upon selfless sacrifice and renunciation.

All our efforts, howsoever small, we can, on our part, assure you that we have a firm faith in man's divine nature and spirituality in him. With a right cause, the victory will surely be yours and in your victory lies the triumph of humanity.

Jawahar Lal Nehru, Prime Minister of India

Respected President, Ladies and Gentlemen,

I must begin by apologising to the President for having reached after him. That is not the tradition but he knows that I could not help it as the Congress Working Committee is having a session today and as such I had already informed that I may not be able to reach in time.

You might ask me how I came to the World Conference of all Religions. Generally I am not to be seen on such occasions. This may be true and I am myself at a loss but this does not imply that I have no regard for such matters. Yet it is one thing to have regard for them and another the interfere with them without the proper knowledge of the same.

You already know that I am trying to do something in the field of national politics and I am aware that if you separate politics from the high ideals of human life they become hollow and meaningless and even dangerous. The great soul at whose feet I learnt something gave great importance to such ideals and moulded his political methods according to the same. He made Ahimsa as his sheet-anchor and he stood by it regardless of religious colouring.

If you expect me to talk on various religions it lies outside my field; but there is one thing, I will say, and that is you can only teach others if you practise, that which you preach, yourself. A man who sets out with the sole purpose of teaching a lesson to the whole world will achieve but little success.

I remember that people from abroad used to come to Gandhiji and invite him to visit their countries. They would tell him, "Come to England, come to America." They would say, "We shall place large funds at your disposal with which you can carry out your work". The West measures everything according to money, but that apart, Gandhiji used to reply, "If I have any message for the world, I will

preach it by practising it in India and not by delivering lectures abroad.

When Gandhiji went to London for a Round-table Conference he had a tremendous impact. He had not gone there for the purpose of propaganda but on serious business. However, the example of his life and his practice of his own teaching had a tremendous influence. And that influence of Gandhiji has not disappeared with his death, it still continues to work in India and is on the increase.

If we have to teach others, we must do it not by precept but by example, by practising in our own lives through speech and actions, what we wish to inculcate in others. I say this because it seems strange to me that we in India raise the banner of Ahimsa and peace as though we were superior to other nations and have to teach them a lesson. I suspect this approach because of two reasons. First, it is impossible for one to know that one is better than others. Unless we have observed other nations and studied their conditions how can we presume that we are better than them. Secondly, those who are really great never flaunt their greatness. They work silently and those who have the eye for recognising them, may} do so. Hence if we go on talking about our greatness, it is not a sign of the same but points to the very opposite. Therefore, I believe that if we have some virtue, we should not go on telling others that they lack it and must learn it from us.

I am primarily concerned not with the effect of our ideals on others though that matters, but how they affect our own life and practice. On the one hand, we talk in other countries, in large terms, of our great and ancient ideals, and on the other, we find that we fail to practise them in our own. In our own country we cannot even live like brothers and quarrel over something or the other—sometimes it is the language dispute, sometimes it is States' Re-organisation : as such does it behove us to talk glibly of the Great Family of Man ? We seem to live by a divided personality. We have one set of principles or the lack of principles to guide us at home and another to preach abroad. But if the outside world is to be influenced by us, it will be influenced, not by what we say, but by what we do. The other nations will ultimately judge us by the way in which we are living up to principles in our own country.

Whichever way we look, ultimately we must come to the conclusion that whatever [message we wish to convey, we must do it by living upto it ourselves. So, from whatever angle we look at the problem, we must first see what we do at home, how we treat our neighbours, how we act as citizens and what attitude we display towards our State and our country.

Judging not just by what things are today but also by what they have been in the past, I have a faith that a great spirit unites our country. Even in times when India was split into countless parts this spirit, a spirit of peace and godwill—you may call it culture—gave it an underlying unity. Now we are a free and united country of course ; but still we find that we flare up over petty issues and forget our bonds of unity towards our province, country and faith. This is something that requires deep thought.

A month ago, I returned from Japan and as I have said on an earlier occasion that nation possesses many virtues. For one thing, they are very devoted to their motherland. I know of no other people that love their country to such an extent. There is nothing that can break their unity and split them into atoms. But here in our country we forget ourselves on every petty occasion. For another thing, we talk a great deal about non-violence, but in our actions we very often indulge in violence directly or indirectly. Surely such a state of affairs does us little credit. If India has to give a message to the world then I think that in India we must live by love.

If India wants to do this then we the people of India must do accordingly. You know that there is great tension in the field of world politics and India is known to follow the policy of peace. Ours is a policy of co-operation and co-existence, the policy of true political freedom. Whether we agree with other nations or not is immaterial ; we must be friends with all, For to be friends with one with whom we agree is no achievement. True success lies in achieving what is more difficult if we must try and be friendly with even those with whom we do not agree. Some nations have not approved of such a policy but there are others that have welcomed it and whichever countries I have visited, I have tried to observe what influence our policy has had abroad.

Whatever effect it may have on the people or the Government is a different affair for layers upon layers have settled down which must be penetrated. But I have seen that during the last ten years we have spoken with goodwill and a cool and collected voice, we have never lost our nerve, never abused others and we have tried to do whatever we thought was for the best. This had its effect no doubt, but, as you know, the world is occupied with what is called 'cold war'. Modern military weapons are not used in this cold war. But there is nothing cold about it : there is in fact too much heat, our brains are heated and our voices are heated and what we mean by a non-violent approach to any problem is completely lacking. Our minds are filled with violence and hatred and I do not believe that we can solve any problems by following this path. The story in the past used to be very much the same but now the times have changed. A great revolution is afoot. Man is trying hard to channel the energies of

Nature and is succeeding in his attempt. He has acquired control on atomic energies and has built new weapons. He has sent up artificial satellites and looks forward to exploring the mysteries of space. You must be reading of these matters in the newspapers ; they must be filling you with wonder : but perhaps you must be forgetting them soon after. Yet all this means that the world is in for a great change, that it is taking a great turn. What will be the result of it ? one can say nothing. With all these great energies at man's control, the result will be good only if we use them to good purpose. But if we use them towards destruction it may mean the annihilation of the world. Who knows what may happen. But one thing is plain that if our methods remain those of violence, of a cold war, then doom is inevitable. Once the great weapons have been let loose nothing can recall them. After all it will not be an ordinary war. Thus we have reached a stage when the great ideals have forced themselves into our notice.

Let us study the path of Ahimsa and friendship and see if we can be friends with even those with whom we disagree. However in the world people are often led astray through anger or foolishness. But what does it matter if an idiot speaks ill of us ? If we are friendly towards others, we ultimately help ourselves. So I would exhort you to try and follow the great ideals, the path of Ahimsa of which we talk so much, for it will prove the best for us.

Second Session of the Conference at the Red Fort

On 18th November, the second and third sessions of World Conference of all Religions took place in the morning from 9 a.m. to 12 p.m. and the afternoon session from 3 p.m. to 6 p.m. at Diwan-e-Aam, Red Fort. Nearly 250 delegates from different countries of the world and belonging to different religions participated in both the sessions. There were nearly 20 thousand citizens also there to watch the proceedings. Only two resolutions were passed in these two sessions. According to the first resolution it was decided to start a Non-Violence Research Institute, and according to other the establishment of World Fellowship of Religions was decided upon. Non-violence is the central thesis of all religions. It is therefore necessary to find out the basic unity in all religions on the basis of Non-Violent ethics common to all. All the delegates who participated in the session were agreed on this point and expressed their strong opinion to support the basic spiritual unity of mankind by rising above political and economic interests. The second resolution was for the creation of the World Fellowship of Religions. The importance of this resolution lay in the fact that it was the first time that a common ground was created on which men of different faiths could sit together.

Address by Shri U.N. Dhebar, President, Indian National Congress.

Sisters and Brothers,

"I came here in this your function to listen and not to speak, because the nature of the function does not give me a right to speak much about it. Only those may speak about religious matters who have devoted their lives to religion and after deep devotion found out the basis of life. I am not a devotee and have not tried to find out the basis of life. I came here as a disciple. I have come here to learn something. There are many problems before the human society today. There are good things as well as bad things. The human society has regard for those who lead us in the direction of Karma (action). They may teach us lessons from their life,

but that lesson should be according to our temperament. The medication may be good and a Vaid or a Hakim or a Doctor may possess the remedy but if there is some controversy about the medicine then it is absolutely useless for a patient. Again, if we are not able to digest the medicine, however beneficial it may be, it is useless for us. The world likewise needs a religion today. A religion, which may lead us, to harmony and at the same time is intelligible to us. We may be able to digest it.

If somebody asks us to go and sit on the peak of Himalaya to devote ourselves to meditation, we cannot do it at this stage. There are many complicated questions about religion in our country as well as in other countries. The religion has mixed with politics to some extent. The political evils are corrupting religion today. The name of religion is exploited to gain vested interest and developments take place, in such a way, that we are not able to understand it properly. So I want to draw the attention of this session to two or three things; firstly there should be no discussions on the basis of religion. The spirit of religion is to make men happy, to make them better men. Let us learn all the good things from all religions and let us develop respect and good-will for all religions and keep public morals high.

Secondly, there may be many good things in our books but the way we put the religious teachings before the people should be such that all should follow the teachings of religions. To my mind, there is no basic conflict between religion and science, there is no basic conflict between religion and politics. I do not think if there is any clash between religion and economics.

Gandhi ji has taught us that religion has no separate identity from life. If we are not able to give religion a practical shape in life we have no right to call ourselves religionists. We must try to put before the public such conceptions and teachings as may easily be followed by the common man. Gandhi ji performed many a great experiment on religion in our country. People said that Truth cannot be a part of Practical life. This shows lack of confidence in the masses. Truth, like Non-violence and Goodness is for all. Eighty percent of people follow the principles of Truth, Non-violence or Good-ness in this life. The question before us to-day is how to arouse the inner self of the public at large and to create a faith in them. We have also to teach them that even a common person can follow the higher religious teachings in practical life.

I can declare with confidence that if the worth of human life be placed before the public in such a way as may be understood by them, then there would be no distinction left between a common man and a religious leader.

If a religion fails to uplift the down-trodden, it does not deserve to be called a religion, however great it may pose to be.

We have to work for the uplift of man, to raise him, to make of him a better man. Humanity has learnt the true values of life after thousands of years of experience. Everybody hopes that such values alone can lead humanity to a path of progress.

Speech by Seth Govind Dass, M.P.

After the speech of Shri Dhebar, Seth Govind Dass, M. P. took the floor to move the first resolution regarding Ahimsa Research Institute. Moving *the resolution he said:—*

It is our good fortune that this Conference of World Religions is being held in India, at a time, when the World is divided into two blocks led by U.S.A. and Russia respectively, and is sorely in need of the message of peace and goodwill.

India is a land, which has always practiced toleration. Here religions entirly opposed to each other in principles, have flourished together. There is the Vedic religion, which believes in God, and there is the Budhism, which has no place for God in its philosophy. Thirdly, there is the Jain religion which has always believed in a philosophy of taking out the best. Thus in India religions of different kinds have flourished while in the West religions have always brought strife in their wake.

The resolution before us, has a special significance. I hope this resolution will not remain as a resolution on paper, but will be put into practice. There are only two ways before the World today. Either we go on manufacturing more and more destructive weapons and ultimately manufacture something that will destory the world, or we take to the path of Non-Violence, which will lead us to peaceful progress, love and friendship. I do not see any other way except these two. Since I am an optimist I believe only Ahimsa (Non-Violence) will pave the way for solution of the problem of today which has been aggravated by the use of violence. India has always followed this approach and the present resolution is animated by the same spirit. And now, with your leave, I would like to place this resolution before you.

Resolution on Ahimsa Shodh Peeth

"The cardinal urge of all religions is towards peace, harmony and well-being of all—including the lowliest and the lost. Religions have

therefore opposed or looked down upon wars and conflicts and have recommended forbearence and self-suffering."

"With the invention and use of atomic weapons and strategy of total war, it has become impossible for either mutual side, righteous or unrighteous, to survive. Such a war today spells overall destruction and annihilation of mankind."

"This conference of the representatives of all the great religions, feels that it is high time that religions give up mutual dissension and exclusiveness, strive to bring about mutual respect and co-operation and start to discover ways and means of fostering among men, races and nations love and brotherhood, by establising an Institute of Research in the potentiality of Ahimsa (Non-violence), Truth and Love, through objective study of humanities and the great spiritual movements through the ages."

The resolution was seconded by Shri Ranchhod Dass Goswami of Nathdwara and Shri Anand Bhadant Kaushalyayan, Sant Tukdo Ji, Russian delegates Ziauddin Babakhanov and Konstantin Ruzhisky, Archpriest of Russia, Swami Vishuddhanand Mahathera and Sayyed Mohammed Kabil, delegates from East and West Pakistan respectively, Shri Gojam I Mie (Japan), Reverend Ferez Berkey and John Dobos (Hungary) Shri Chandrattan (Cambodia), Richard Gregg and Alexandar Markey (America) and Ali Hikmat, Iranian Ambassador in India, apoke in its favour.

After the resolution was passed, there were speeches from Swedish delegate Hatipal, Indra Devi from Hollywood, U. S. A. Herr Friedreich from Germany, Olaff Eaguard, representting Demmark Vegetarians and Mary Stuart from Holland.

Shri Anand Bhadant Kaushalyayan

The purpose of the resolution before us is plain enough. It contains two ideas :—

(I) Though in the past we may have glorified in what we called righteous wars, yet in the present age we cannot allow any wars, righteous or urighteous for the very idea of war is abhorrent and contemptible because any war whether offensive or defensive would spell ruin for both the victor and the vanquished alike. This resulotion makes it incumbent on the representatives of all the religions to condemn warfare in any form whatsoever and to mobilise public opinion all over the world against resort to arms.

(2) With a view to intensify this campaign and to rouse public opinion by means of propaganda and to search for ways and means to achieve the object of the Conference, this resolution asks for the establishment of a permanent body that may work for the same. We have societies, scientific and cultural societies engaged in the preparation of deadly nuclear weapons of mass destruction, like atom bombs, Hydrogen bombs, Rockets and inter-continental missiles, societies that are meant for the conquest of space by shooting artificial satellites beyond the gravitational pull of the earth, submarines that work under the deepest depths of the sea, snows etc. But it is a matter of great regret that there is not a single body in the wide world for developing the principles of non-violence by means of ceaseless research and to propagate the same among the masses. The second part of the resolution stresses the need to fill this vacuum and specifically requires the delegates of various religions to work together for the establishment of a Research Center for Non-violence. I pray that this work should not be confined only to religious bodies and representatives but all people, men and women, young and old, rich and poor be invited to take an active part in it, no matter what their views or policy and religion may be, for it vitally concerns the life and existence of all alike and should welcome all those that believe in this noble cause. If this Conference succeeds in creating an Ahimsak Society, its efforts would not go in vain but will be amply rewarded. With these few words I heartily support the resolution."

Speech by Sant Tukdo Ji

Delegates representing various religious faiths and creeds!

I am asked to express my views on the resolution put forth by Seth Govind Dass. It is an important resolution dealing with universal love. There are various factors that go to make a man of you and the greatest of them is love for *Dharma* or Righteousness. Dharma stands for duty. I would like to define it as steadfastness to one's duty, duty towards self, family, community, country and the world at large so as to gradually improve each of them in turn.

There are just two ways to achieve this objective. One being to join people together with the aid of arms beginning with the use of batons, fire and sword, then rifles and guns and with bomb-shell, with an aim to world domination and space-conquest by means of artificial satellites. It is the way of forced oneness with a belief in the potency of scientific inventions. The other way is that of love and persuasion whereby to change the mental outlook of others without the use of

arms, to win them over by a human touch by awakening in them the fairer, finer and truer instincts of fellowship as may spiritualise their outlook and raise them in cosmic awareness at the level of the soul, the source and fountain-head of goodness and Divinity.

We are thus at the cross roads: one leading to subjugation and slaughter, *Himsa* or Violence, and the other to efflorescence of spirit through *Ahimsa* or love and non-violence. While the one leads to the armed peace,—the peace of the graveyard, by crushing all that is good in Man, the other points to the living peace,—peace born of love and good-will towards all and hatred towards none. The first is just ephermal, evanescent as the fleet'ng clouds, the other is everlasting and eternal.

We are here with a purpose and what is that purpose ? Either to plan out a noble edifice for mankind or else to help the cause of of bombs and missiles. You would agree with me that the might of love born of spirit is mightier than anything else in the world.

The people have not yet awakened to the realities of *Dharma*. God made Man and Man made religions, fossilised religions, binding himself body and soul with hoops and steel, and not with silken bonds of love and fellowship. Religion cannot possibly be established and stabilised at the point of bayonets or at the mouth of guns. The founders of the great religious movements and the religious leaders never advocated forcing religion down the throats of others, but preached their beliefs and tenets in a spirit of friendship and amity. The only way before us is that we, the leaders of world religions, should unite together to find out ways and means of propagating among people the greatness of Man, endowed as he is with latent God-head in him—the roof and crown of God's creation, higher even than the angelic hosts of heaven, provided he were to realise his divinity and to live by the same. The fact is that religions were made for man and not man for religions. We are all living as it were, in a great warehouse of the world with so many religions as our stock-in-trade.

The way to true religion of mankind has so dwindled down through the encrustation of ages that we can hardly see any trace of it at the present moment. We see a great conflict between religion and religion—and what we call religion is but an empty husk of Reality which is dried down and is starving for want of life-giving waters due to neglect and apathy on the part of all. We are playing with pebbles on the seashore, unmindful of the Ocean of Reality that lies unexplored before our very eyes: while seeing we see not and are but contented

with the loaves and fishes that we can collect in the name of religion and are crying in vain for the correct lead.

True religion is only one; the religion of Truth, Love and Non-Violence for which the founders of various religions lived and died but we having lost sight of the one saving Grace are trying to clutch at the loose ends that like the will-o-wisp ever elude our grasp. We are fortunate indeed that we have with us the religious heads from various countries engaged in serious deliberations to unite mankind on the level of one true religion which as said before just now is that of Truth, Loving friendship and Non-Violence, and this indeed is the first step in the right direction and herein lies our first successful venture. Our next attempt should aim at distribution of this mighty task for which we have assumed a responsibility so that we may have peace and order in various countries of the world, so many apartments in the mansion of God.

Kanstantin Ruzhisky, Archpriest of Russia

The Russian delegate while dwelling on the objectives of the Conference and stressing the need for securing world-peace, expressed in few words, his unanimity with the ideals before the Conference. He said that to love the fellow-beings was to love God and he who had no love for God's Creatures could not love God. Love was the be end and all end and without love one could achieve nothing. Love and non-violence were synonymous terms, for non-violence implies not to injure another and he who refrains from it can alone love others. The armaments of the present age are most deadly and highly destructive and cannot be the means of securing or maintaining peace. I am at one with you that we should set up Ahimsa Research Insititute. The lesson of love and non-violence that we learnt from the life of Mahatma Gandhi is to be brought home to every individual. Dharma or righteousness must be made a living force and it can only be done by instilling this live and active principle in the common man, for without it human life is not worth its name.

He presented Muni Ji with a copy of the Holy Bible with the words that it contained a Message of Peace for mankind, the very life and core of their deliberations. The gift was gratefully accepted with the remarks that it was a symbol of love and amity that the West had for the East. We have this day laid the foundations for bringing about a friendly union between the West and the East on the level of the soul and have pledged ourselves to do all that can stop all warfare and bloodshed in future.

There is a general belief and impression here that religion has been divorced and ex-communicated from the length and breadth of Russia, but

the presence in our midst, of the Russian delegates representing both the Government and the people of the Russia is a definite pointer to the other side.

The Archpriest thrice raised the slogan—Victory for the World Religions Conference and One World Religion and said that the echoes thereof shall reverberate throughout the universe and shall prove a solace to the war-scared humanity and give a message of love and peace to them. We have this day determined to wipe out all differences between the West and the East that have ever been the cause of bitter struggles and unrest in the past.

Sayyed Mohd. Kabil of Pakistan

Friends, when I am here from Pakistan in the land of my birth, my boyhood, my manhood and when I see number of friends after such a long time, it reminds me of my attending another such religious conference in 1950, which also was held in Delhi and reminds me of the great saying of my respected Guru Shri Raja Ji. Of course for me an humble person and an humble soul, it is not to speak without thought, before this assembly of of thoughtful people.

Friends, I have just quoted certain verses from the holy teachings of Islam. 'Islam', as this word stands means, peace and security. When we say 'Salam-Alekam', when we meet our friends, we mean nothing but peace, prosperity, safety and security to them. That is the basic point. I think, I should be allowed to explain the basic things which a Muslim has to follow and without which he is not a Muslim for he cannot be called a Muslim. First of all he is to believe in God, in one God; and then, secondly, he believes in angels and thirdly, he believes in the holy books and fourthly in the Prophet, not one but all the prophets of the universe. If a Muslim believes only in one prophet, then he is not a true Muslim. When we say 'We Muslims', we mean that we are brothers and members of one and the same family.

My friends, you who are here, I honour you as flowers of Human Unity. This land, this beautiful, this very beautiful land, of course, is the land of my dreams and thoughts, and I think of everyone's dreams. I am always reminded of this sacred land of Mahavira, Mahatma Buddha, Guru Nank, and Mahatma Gandhi. It is the same land of Dr. Rajendra Prasad with whom we had pleasure of having tea yesterday and saw his great simplicity. Simplicity always impresses. It reminds me also of the fact that when a gentleman spoke in high terms about the grandeur of the Rashtrapaty Bhawan, Rashtrapaty said, that if any one really wanted to see India he had to go to villages. Real India is not in cities or towns,

I have brought for you very sincere and hearty greetings from the Muslim friends and brothers, from the President of Jamiat-ul-Ulema of which organisation I have had the honour to be the Secretary. Well, I thank you very much.

Rev. Feriz Berkey of Hungary

I am here on behalf of Hungarian Orthodox Churches. I have brought a message. It is the message of the Hungarian citizens. Our most bitter experience in this century is that of the two World Wars. For this reason all Hungarian people are against war. In my opinion, this Conference ought to take part in the fight against war. For this reason, amongst the participants of this Conference, there are present, followers of many religions. The question of war and peace is not only a political question, but it is a question of religion as well. For this reason, representatives of different religions ought to take the opportunity to express their condemnation of war. I think when I say this, I do not say it only in my own name, in the name of my own nation, in the name of my own church, but in the name of every church and every nation. Therefore, I ask the participants of this Conference, to look into their own holy books (scriptures) and into their own conscience and be the messengers for the peace of the world."

Bhikshu Duy Phan Phalannane Kong Kon Pryasila delegate from Cambodia

"Mr. Chairman, brothers and sisters,

I am glad to have an opportunity to speak a few words on Buddhism. We Cambodians honour the great teacher, the Buddha. He was born and attained enlightenment in this sacred land and from here his message and teachings have spread all over the world. We believe that this spirit is all the time present amongst us. He is not only the teacher of those who follow his religion but he is a teacher of mankind because one who only teaches love and compassion, does not belong to any particular section of humanity but he belongs to the whole of humanity. That is the case with every teacher. A great teacher, like Buddha, belonged to the people all over the world. Buddha's teachings are most needed in the modern world and are found in Panch Shila, that is to abstain from killing, stealing, sexual misconduct etc. Buddhism is the way of purification of mind. By practice of the noble eight-fold path of righteousness destroy all sorts of mental hatred and ignorance which are the cause of disregard for life. For the social welfare, Buddha taught us, to have equal regard for all life big or small. He says:—

The delegate from Cambodia

"We love ourselves, we want to live,
we are afraid of death, so also do
other beings and creatures, for all want to live,
Because they want to live, so we
should not kill them or encourage
others to kill them.

If we keep such ideas in our mind, brotherhood and love would shine in the world and we can live together in peace and happiness. Buddha taught us to remember that hatred never ended by hatred but by unhatred or love. It is for this approach, that Cambodia now perseveres. Before ending my words, I offer my thanks to the Commitee of World Religions Conference, and to its organisers, and I wish this organisation success in promoting co-operation and brotherhood in the world. May all of us be happy and live long. Thank you".

Raja Shiv Dan Singh

He said that all Religions including Sanatan Dharma have only one object, that is, to foster love and brotherhood and to acquaint the worldly man that he is an incarnation of God and therefore has a Soul within him-self. According to 'Nardpanchratra' a time has to come when Brahmins, Kshatriya, Shudra and Vaishya will no longer remain divided into seperate classes and Democary will be in vogue. At that time all religion conscious people will undertake to start a revolution to open other sides. It seems that that time has come and religion is bound to make progress.

Sardar Lal Singh Ji

I wish to convey to all of you my sense of pride on the achievements of Muni Sushil Kumar Ji, Pandit Nehru, Dr. Rajendra Prasad, who by their spiritual diplomacy have enunciated the doctrine of Panch-Shila and thereby condemned both the power blocs, and have been instrumental in stopping war in Indo-China and Korea. It is due to Nehru's Panch-Shila. He is now trying to create a consciousness to stop the atomic tests. It is our duty to form an organization like that of All India Congress and Red-Cross and also to give permanent shape to World Religions Conference as the underlying principles in all religions are the same. In modern times religion is on the wane. Hazrat Mohammad Sahib in order not to disturb the cat who had managed to sleep on the chola on which he was offering his prayers, kept on waiting till the cat got-up. This was Prophet Mohammad's feelings about non-violence.

Prominent Worker of World Conference of Religions

Prominent Social Worker and the man who enthused life in holding World Conference of Religions, Seth Anand Raj Surana, Chairman Finance, W.C.R. & Ex. M. L. A.

Aselfless worker and the General Secretary of the Reception Committee of World Conference of Religions, Seth Achal ა ८ Singh, M. P.

Vice Chairman of World Conference of Religions Shrimati Manmohni Sehgal.

Executive member of World Conference of Religions and Vice-Chairman of Ujjain All religions Conference, Shri Champa Lal Banthiya (Bhinaser)

Member ManagingCommittee and a prominent worker of World Conference of Religions. Shri Girdhari Lal Jain, M. A.

Pt, Jawahar Lal Nehru addressing the open session of the World Conference of Religions while Muni Shri Sushil Kumar Ji, Dr. Radhakrishnan Vice-President of India, Shri Shanti Parshad Jain Chairman Reception Committee, President Dr. Rajendra Parasad and Seth Achal Singh, M.P. Genl. Secretary of World Conference of Religions look on.

Mr. John Dobos of Hungary

"Friends, first of all may I present to you the kind greetings of the Hungarian church and of Hungarian Orthodox churches. Hungarian churches recognise the importance of the struggle for peace. They also recognise the fact that those peoples who are fighting for peace, must have closer contacts with each other, for the sake of promoting the cause of peace. For this reason, we have assembled here, at your initiative. It is in the anxiety of preserving and strengthening peace, between men and nations and what is more, we want to take part in this attempt though not unreservedly.

Our churches believe in solidarity of our people who have got tired of conflicts and are seeking peace. We want to avoid possibility of a terrible world catastrophe which man has never seen before. This induces us to preach peace. We are living for peace and work for the same with our whole might, so we do it and the church cannot do otherwise. Let us plant love into the heart of man in place of hatred. We see this suffering and want to alleviate it. This is the task of our churches and all other religions also believe in this.

We are convinced of the possibility of the use of A.Bombs. We will be so much more safe if we were to bombard this world with the bombs of love. According to our Christian faith, God is love, God loves this world, God loves every man and every nation without any exception. He loves not only those who believe in Him but He also loves those who do not believe in Him.

We shall also love God but we cannot love God if we hate our fellowmen. How much do we love God is always shown by how much we are able to love our fellowmen. This is written in our holy Bible. Let us, therefore love, because God loves all. If any man says, I love God and hates his brother, he is wrong. If he cannot love his brother whom he sees, how can he love God whom he sees not ? This is the commandment from God. He who loves God also loves his brother. It is a sacred and pleasant task for all people because man should love his fellow beings if he is to believe in God. It is in the interest of the divine command that we have to put our best, otherwise we cannot really serve the cause of peace between men and nations. We have come from very long distance, from a far away land, from Hungary, as representatives of our churches for we came to know that you in India too believe in the same commandment so that we may help you in this. We pray to God that He may bless us all."

Horace Alexander of U.S.A.

"It is by not minding the differences of functions and of qualities but by realising the basic unity of our oneness in the what is called Manavata or mankind that we meet here today. All humanity is one essentially but our functions, our qualities, our duties and notions of life are different. So we are not to lose sight of our essential oneness, in spite of, our differences in various things.

The second important thing is that unless we translate that oneness into our lives, we cannot really attain that Unity. Intellectually it may be quite easy for all of us to say that all religions are one, as we have just heard various scriptural extracts in this connection. The teachings of all religions are one and the same, but still we find there are differences in religions, because we do not translate into our lives the teachings of these religions. It is important, because we cannot be so unless our minds and hearts are non-violent, unless our plans are non-violent. If we are desireful, if we have so many desires, if we want to grab, inevitably we shall fight. Therefore, it is essential, that we should translate in our lives, teachings of religions which shall inculcate desirelessness and fearlessness. Till our hearts are full of desires and we are greedy, we may swerve from religion, and then we shall suffer. So, remember we should realise the basic Unity of our Humanity. Secondly, we must translate in our lives the teachings of Hindu, Muslim, Christian, Jains and the Jews. If we trans ate into our lives the essential teachings of all the religions, we shall find oneness or else we lose or be severed from our reiglion."

Richard Greg of U.S.A.

"Friends, as we look around each other here at this meeting we are struck—struck by the difference in our appearances. If we look into our minds and hearts, we would see still greater differences in our thinking and in our desires. These differences, the differences as we see in mankind, are differences of opinion, differences as to what is the best way to attain certain aims and eventually the aim of this very conference. But particularly prominent in all the differences, is the fact of Human Unity.

Not only is the entire species of humanity a unity, biologically speaking, there is a greater unity which we call 'spiritual' because it transcends all differences of body and of mind and of custom. The forces that generally tend to accentuate differences and conflicts are anger, fear, hate and violence. The forces which tend to produce unity

are love, compassion and non-violence or Ahimsa. In this modern world, the rapid icnrease in population, great increase in the rapidity of social change, caused by the high speed of transportation, and of communication all tend to accentuate conflict and make them more dangerous. It has become absolutely necessary for the existence of mankind and of course for its well being that we should learn better ways.

Whether one is standing, sitting or lying down, a noble heart is best in the world. Now if there is oneness which cultivates such feelings within ourselves, all sorrows of the world will turn away and will vanish and peace and happiness will surely be ours. I wish this conference all sucess.

Talk by Pandit Dharam Dev

"Dear friends, brothers and sisters,

As a representative of the Vedic Dharma, I feel it my proud privilege to second the resolution that has been placed on the table. We are all engaged to establish one religion for mankind and by religion we mean developing in man the feelings of loving followship for all beings. In this connection I might be permitted to say that Vedic Dharma shows to the people the way to reality, tells us to become true to ourselves and to make others true to themselves. In the Vedas, we read of the Brotherhood of Man and the Fatherhood of God. We all equally inherit the Earth as the children of the Great Family of Man no matter what our colour, caste and creed may be and irrespective of all distinctions based on birth, nationality etc. the Vedas teach us to follow the universal principles of love and non-violence. Blessed are they who practise them in their life and follow them with implicit faith and preach others to do the same. The greatest lesson that we get from the Vedas is that we may live together in loving friendship and amity and make a sincere quest for Truth.

Mrs Shirin Boman, Baha'i Representative

"Once again we have gathered here on this auspicious occasion at the scene of our collective labour to employ our varied knowledge and experience on the highway to Truth for the benefit of fellow brethren.

In the atmosphere of uncertainty which today evelopes the active forces of social, political and economic spheres, we invite the

struggling humanity to awake from the slumber of negligence and behold the wonders of divine light.

The effulgence of God is one, God is kind to all. He creates and provides for all and all are under his care and protection. God hath willed love for humanity. He is kind and merciful to all his creatures. He hath ordained amity and unity amongst men. But it is we who have behaved contrary to his wish. We ourselves have been the root of all enmity and division that exist. We have shattered all the bonds of love and fellowship and risen against each other in opposition and strife. Most painful, most regrettable are these differences and divergences which we have created against each other and specially in the name of religion and look upon each other as infidels. Really speaking the essence of all Divine religions is one. The differences that have sprung up between us are entirely an outcome of blind imitation, following the ancestral ways of worship and not prepared to change with time and place.

Lord Krishna danced and sang the tunes of unity, His Holiness Zoraster lit the fire of Truth, Lord Mahavira, Budha Bhagwan preached the principles of Ahimsa and fellowship, His Holiness Jesus and His Holiness Mohammed were the unifiers of the various tribes and nations, Baha'u'llah the founder of the Baha'i Faith has also cemented the hearts of divergent races and peoples into the bond of unity, love and affection.

Let me invite your keen attention to the discussion of this subject. The Divine religion can be divided into two main parts.

First part consists of essential and fundamental principles such as faith in God, praiseworthy character, truthfulness, justice, mercy, in short, all human virtues. This ethical development of humanity is entirely dependent upon religion. Lord Buddha and Lord Mahavira enunciated it ; Confucious expatiated on it ; Lord Krishna promulgated it His Holiness Mohamed proclaimed it and His Holiness Baha'u'llah perfected it. Therefore this aspect of divine religion has been accepted and followed by all.

Second part consists of laws and ordinances which are temporary and non-essential. They deal with social dealings, transactions and mutual relations. They are subject to change according to the requirements of time and place.

During the time when the darkness of negligence and heedlessness had reached the highest pitch in human life, His Holiness Baha'u'llah appeared. He eradicated the foundation of superstition and revived

the fundamentals of religion. Under his teachings, after centuries of hatred and bitterness many from amongst the Hindus, Muslims, Buddhists, Jews, Christians, Sikhs, Jains arose for unity, in utmost love and concord. Those who accepted him though previously they belonged to divergent beliefs, were now united. The second principle of Baha'u'llah proclaims the oneness of mankind. Addressing all humanity he says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and races are the branches, leaves, blossoms and fruits of this great tree of humanity. God is the real Father, all are His children and are equal in His sight. Whosoever is more kind, more compassionate—he is nearer to Him".

The third principle is in regard to international peace, This message of peace was brought to us by all the prophets, more particularly the principle of Ahimsa, stressed by Lord Buddha and Lord Mahavira, has been once again revivified by Baha'u'llah. He taught his followers that it is better for you to be killed than to kill. Following this principle of Ahimsa and peace more than twenty thousand followers of this Faith of God gave their lives and suffered martyrdom. Man is the edifice of God. War destroys this edifice. Peace is life, war is death. The human world is in need of international peace. There must be peace between races, religions and nations.

The fourth principle is that religion must live in conformity with science and reason. If a religion does not agree with science, it is mere superstition. Science and religion are both knowledges, one for the body the other for the soul. Hence as long as we are in this world both are essential.

Next is equality of men and women. The male and female of the human race are equal before God. God is no respecter of gender.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will till the soil, the artist persue his art and so on. The work may differ, but in the community they enjoy the same privileges. There is no class hatred. Each is to be protected by the community and work is to be provided for all. No idle rich, no idle poor, and no lazy drones in the society. "Work done in the spirit of service is worship".

The question of education is well dealt with. No child should be left illiterate all over the world. Each child must be taught a profession or a

trade. Greater stress is laid on the education of girls as they are the potential mothers and the real educators of next generation.

Another principle is the establishment of a world language. Every child should be taught his or her mother tongue besides an auxiliary language which shall be made compulsory in all the schools of the world. By this man shall feel at home wherever he goes.

Thus the Baha'i teachings summon us to the attitude of seeking and recognizing Truth, of uniting and combining our forces for serving humanity as a whole and of discarding all prejudices whether of caste, creed, colour, religion, language and nationality, so that we may enter this dawning age of true advancement. "The world is but one country and mankind its citizens". This is the day for the "Union of all peoples in one Universal Cause, one Common Faith." (Baha'u'llah).

Let us listen to the divine call for this age "Retrace your steps, O my servants, and incline your hearts to Him who is the source of all creation. Deliver yourselves from your evil and corrupt affections, and hasten to embrace the light of the undying Fire that gloweth on the Sinai of this mysterious aed transcendent Revelation. Corrupt not the holy, the all-embracing, and primal Word of God, and seek not to profane its sanctity or to debase its exalted character."

"All men have been created to carry forward an ever-advancing civilization. The Almighty beareth me witness : To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the people and kindreds of the earth"—Baha'u'llah.

For, "The All Knowing Physician hath His finger on the pulse of mankind. He preceiveth the disease and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age many require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.

"We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tired and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived

the straight to be crooked, and have imagined their friend an enemy".

"Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the the Truth, the certain Truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing."—Baha'u'llah

Talk of Sukhdev Nath Mahant

Brethren, 'We have resolved to establish, world Fellowship of Religions on the basis of Dharma (Religion).

Dharma or religion is the One Everlasting Perfect Existence in whom the perfect containing power, the perfect knowing power and the perfect controlling power automatically exist, and as such with Perfect Neutral power contains, knows and controls the whole universe including Man.

That perfect existence is Omni-present in three natural phases :—

(1) Divide phase as the individual bodies.
(2) Divine phase as the five elements—Earth, Water, Fire, Air and Ether.
(3) Neutral phase as Life (seed form).

Life is Neutral because both the Divide and the Divine have their being in life only. Life is expressed in the natural activities of Creation, Preservation and Disintegration. Life is neither material nor spiritual but Neutral because life could not, so far, be controlled either by the highest material (Divide) power of wealth, administration or Medical Treatment, or by the highest spiritual (Divine) power of Yog, Knowledge, Devotion or Love.

Life itself exposes as body, mind, soul, activity, feeling, knowledge, devotion, love, peace, happiness, the perfect procedure, the perfect process, and the perfect sense of duty of man. Man-form is the perfect exposition of Life. Man can, not only, feel, know and understand life himself, but also can perfectly express and guide others to do so. Life as Religion is all natural to man.

When life exposes itself as the feel of man, the man, instead of tracing back life as his natural basic origin, is influenced by the impressions of his parents, guardians and guides and continues to believe and act according to the various man-made cultures (castes and creeds) for the attainment of comforts, peace, happiness, salvation

etc. None of these Cultures can contain Life, whereas all of them are contained in Life. This is the main difference between Cultures and Religion.

Strenuous efforts are made to drag man towards Cultures (man-made castes and creeds) but knowingly or unknowingly man goes towards the Natural Religion *viz.* Life. Man is bound by the Order of Life becauce life itself develops into a Natural Want, and as such tries to meet that Want, and when that Want is met finds itself all content and peaceful.

Peace is, therefore, the automatic and natural result of the Perfection of the Entire Man *viz.* Manliness or "Manavata," and when the Object, the Objective, the Procedure, the process and the Sense of duty are all Perfect in the Entire Man, Brotherhood is naturally realised.

Presently a misconception is gaining ground that many ills have been brought by Religion, but this statement does not at all hold good with the Natural Religion of Man which is free from such a slur or blot. The ills are due to the varied contradictory dogmas of the man-made Cultures (castes and creeds) that have openly supported the so-called crusades or the righteous wars of man against man. Unless there is the proper understanding of the one Natural Religion in the Entire Man, these differences shall continue to exist.

When, however, the Entire Man is made to understand Religion properly, there shall be no difference, disparity, conflict, confusion, corruption, indiscipline, caste, or creed and, therefore, no hatred and untouchability among mankind in the world. When such Manliness or "Manavata" prevails,—the Peace, the Brotherhood, the Love and the Non-Violence will irresistibly follow.

Ven'ble Visudhananda Mahathera

Mr. President, Fellow Delegates, Ladies and Gentlemen,

As I join this conference attended by delegates from different parts of the globe, I seem to find a ray of hope in a dark and dismal scene and I for all purposes, consider the conference as a silver lining in the otherwise black and dark sky. With the spectre of atomic horror haunting mankind, the world to-day stands in a crucial stage of human history when time has come to decide once for all whether men are at all able to survive or are at the crucial point of collective suicide. After an astonishing adventure for

better existence for centuries together, the entire mankind stands before the possibility of total extinction which will make no distinction between men, black or white, victor or vanquished. In the context of this situation with the horror of atomic war haunting mankind, the holding of this Conference lends out an immense significance to the whole of peace-loving humanity, as was never felt perhaps since the dawn of human civilization. The sponsor of this Conference strikes a right motto; 'Ahimsa' key to peace, an undying motto which is the only thing that can assure the existence of human civilization in an age of atomic horror. I therefore, on behalf of the Budhists of Pakistan, extend my hearty congratulations to the sponsor of the Conference and fellow-delegates assembled here from different parts of the world.

We cannot avoid admitting the fact that religion is losing hold of human mind and hence serious thought should be given to inculcate religious and spiritual values in man once again. But if any religion aspires to survive in the present age, which is marked by intense intellectual scepticism. it must respond to persistent intellectual query of the time, as well as, be consistent with conclusions of scientific and rational minds. It is a happy sign that when conventional religious values are being sought to be undermind in the scepticism of the times, Buddhism has gone high up in people's estimation, largely because it has a vital dynamic potentiality which is fundamentally based on recognition of logic and rationalism in philosophy, religion and life. By steering clear of supernaturalism on the one hand and obtruse metaphysical subtleties on the other, Buddhism has insistently emphasised the rational approach to life and has for its basis of analysis the famous doctrine of *Paticca-Samuppada*, the 'Law of Causation', as it is termed, which denotes that every phenomenon has a logical explanation and every cause has an affect and vice-versa.

This epoch-making rational creed laid down more than 25 millenniums ago, gave a clue to Buddha's analysis of human suffering and the way out of it. Every thing whether in the individual self or social setup, is in a state of continous flux and evolution and hisf amous doctrine of *Anicca*. (Impermanence or Inconstancy), if logically interpreted, bears the supreme fact of Buddha's recognition of the pattern of change in life. To think of any person nourishing such scientific minds in so remote a period of h'story, is something to wonder about. Buddha's philosophy on denial of continuance of personality and non-existence of ego (anatma) is an epoch-making and unchallengable contribution in human thought and is respected and upheld ever more to-day when the supreme ego of irrational personality is sought to be decried.

At the present period of history, in mid-twentieth century, when tension among individuals and nations, tends to run at a high pitch and while one looks at the deadly possibility, with a bottomless pit of destruction gaping at humanity, one instantaneously realises the supreme need of love (Metta) and compassion (karuna) the two essential creeds of Buddha for human understanding and amity, the efficacy of which was never more intensely realised than to-day.

Buddha is a revolutionist and he is the first man in history to rebel against all forms of dogmas and even said about his own religion, "Do not accept merely because I say but test, question, examine and then if you find it acceptable, accept". In other words he appealed to the voice of reason in man.

It is a matter of great satisfaction that non-violence is to-day being regarded as the only way of human survival. This philosophy of Non-Violence or Ahmisa, had its first rational and logical origin more than 2500 years ago in Buddha. He went far beyond the surface and dived deep into analysing the root cause of human suffering which is essentially related to the concept of Ahmisa. He traces the causes of human suffering into three fundamental factors viz. Greed, Hatred and Ignorance—*Lobha, Krodha, Moha* as they are known in Buddhist scripture. If these fundamental factors are rooted out, man is shorn of his evil consciousness and dawns upon a good consciousness (Chetana).

To Buddha, consciousness or chetana is the motive-spring that matters. For example, when a man strikes a rope taking it to be a snake, he commits sin and violence, since he has the ulterior consciousness of sin. But if some one takes a snake to be rope and innocently strikes it to remove it he does not commit any sin or violence even if the snake is perchance injured, since he had an innocent motive and was guided by a righteous consciousness. Buddha's is thus a dynamic philosophy and to him it is consciousness alone that matters, for good motive and righteous consciousness is the only thing that is to be taken into consideration. To Buddha therefore, the concept of Ahimsa finds a dynamic and new connotation.

Hence if in the individual as well in collective relationships, we can shake off the three fundamental vices of Greed, Hatred and Ignorance and can arouse a righteous conciousness, then a new human relationship is brought out and hence conflict between man and man, society and society, and nation and nation will cease, resulting in the ushering in of a new society. Non-Violence would not then be a mere talk but a reality. Let ignorance be shaken off and righteous

consciousness be ultimately aroused. There will be then no hankering for encroachment upon other man's property and conquest of one nation by another will be a talk of the past.

To Buddha, the gospel of Ahimsa was not a mere theory, but a positive guide to action. The contemporary history of Buddha's time shows us how he resolved many conflicts which showed signs of brewing out. For he said,—Enmity cannot be overcome by enmity, but by love. He ended the serious conflict and feud between two clans—the Sakiyas and Koliyas by driving home to them the efficacy of Non-Violence. Similarly, once king Ajatsatru in a frantic desire to attack the Vajjis, sent his minister Sunidhavassakara to Buddha to seek his advice on the matter. Buddha cited seven invincible qualities in the Vajjis accruing from their fidelity to non-violence for which they he argued, would remain unvanquished from whatever quarter the attack may come. These seven qualities are, (i) Collective decision in public meeting, (ii) unshakable unity in fortune and fortitude, (iii) their decision not to introduce any new system nor to disturb the earlier one, (iv) respect for elders, (v) respect for women and (vi) Preservation of temples and ancient heritage and (vii) their veneration for saints. Ajatsatru was taken aback at this and gave up his idea of conquering the Vajjis. The famous story illustrates Buddha's practical insight into things, his realistic approach and his emphasis on Ahimsa which results in certain positive human virtues. The concept of Ahimsa therefore, finds a creative connotation and an immensely practical bearing in Buddha. Many were other great religious leaders and men of thought like Mahavir, Mohammed, Jesus, Nanak, Kabir and chaitanya, who, time and again, preached the message of Peace and Love in different periods of history.

Later in our present era, Non-Violence was sought to be advocated by great persons like Mahatma Gandhi and Tolstoy, perhaps because the appeal of Ahimsa is eternal.

Hence while today this Conference meets with a view to taking united stand by all religions to inculcate the values of Non-Violence, it behoves us first to remember Buddha the originator of this concept who thus left the humanity a rich heritage.

A great son of the sub-continent of Indo-Pakistan where every atom of its soil is hallowed with his sacred lustre ; once Buddha immensely moulded the religion, philosophy and culture of this sub-continent and the art, architecture and painting bore the dynamic imprint of that imperishable culture which Buddhism inspired. This message was carried afar and its lustre still exists brightly in Japan,

China, Tibet, Burma Thailand, Cambodia, and Ceylon etc., though cruel historical forces worked its decay in the land of its origin. Today as we meet in this great conference, to uphold Ahmisa, as the keynote of modern times, we must not only remember Buddha, the hero of this Noble Doctrine but must also rehabilitate him in his true place for the benefit of mankind and sincerely and seriously assimilate his thought and message into our moral and spiritual life. We cannot smile with self-satisfaction by merely paying lip-service to Ahimsa. Mere conferences and loud resolutions will not do, Ahmisa must be faithfully practised, its heritage must be truthfully sought and ill-will must be banished. We must concretely strive for the establishment of a true Ahimsak Samaj. Thanks to the efforts of this conference, I appeal to all the people to inculcate the virtues of love and compassion and non-violence in their day-to-day life for then alone this hatred, conflict and jealousy will cease. War would, then, be banished from the world, as well as, from human hearts.

It remains for every one of us in this conference believing in the concept of Ahmisa, Peace and Truth to exercise his best efforts for the cause of it in whatever part of the globe he is placed. I sincerely believe that such noble objective shall find a fit and fertile soil for its growth in Pakistan, the country I represent, since Pakistan believes in the principles of Peace and Justice. It is a happy sign that Islam which once emancipated millions of men from darkness and gave them light, stands for peace and tolerance and hence we would have meeting ground with all religions for joint action in Pakistan where peace and humanism will gradually flower in full blossom so that our objective shall have its realisation.

Before I conclude I once again recall the message of all great spiritual leaders like Buddha, Mohammed, Jesus, Mahavir, Krishna, Nanak, Kabir and Chaitanya who bequeathed to humanity a rich heritage and conclude my version with that great message of Lord Buddha which seems to reverberate the air we breathe.

"Sabbe Satta Sukhita Hantu, (Let all beings be happy)."

Winding up the proceedings of the morning session Muni Sushil Kumar, the sponsor of the conference said,—

In ten minutes the session will be over. In the evening session we will have before us the second resolution. We have to think of that as well. We have received a draft resolution regarding the establishment of a Research Centre for Ahmisak Studies and it has been seconded by many. In the world we see around us many types of Universities. For man there are two ways of acquiring knowledge ; either through letters or through numerals, but

these constitute Apara-Vidya, or intellectual knowledge. But for spiritual knowledge and realisation we have to depend on Para-Vidya or the science of the Beyond which is an integral experience of the Soul apart from the senses. The present-day Universities may have produced learned men in the various walks of life, medicine, engineering, Law etc. but have not been able to do any "Man-making."

The Ahimsa Research Institute, the Ahimsa University which this resolution contemplates will go a long way to make a man, 'Man' in the true sense of the word. If you are unanimously at one with this resolution, it must also receive recognition from the general public as well. May I take it that you support this resolution ? If you do, then we will surely have in this country, University devoted to Ahimsak Studies and Research.

The morning session concluded its deliberations at 12-50 p.m.

Third Session of the Conference at the Red Fort

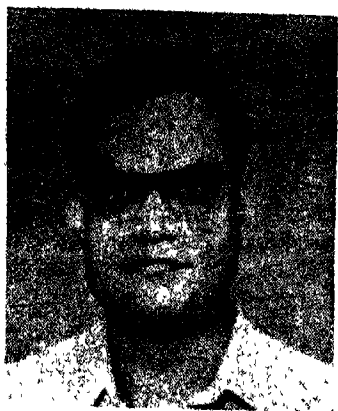
The evening session commenced its deliberations at Diwane-Aam, Red Fort at 3-30 p.m. sharp with the speech of Muni Shri Shukal Chand ji.

Muni Shri Shukal Chand ji

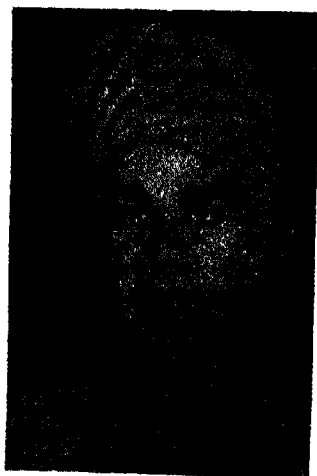
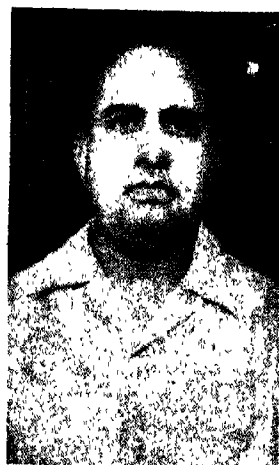
I have great pleasure to come here on this historical occasion when the World Conference of Religions is taking place here in the great capital of India under the guidance of Muni Shri Sushil Kumar Ji. Religion is the reflection of life. Man's inner qualities develop on the basis of religious principles. This is the real treasure of mankind; man may take pride in it. The real religion develops on the basis of social set-up. Society is the basis of religion. The new national reconstruction depends on the development of character of individuals. The different religious teachers tried to explain and follow their religion's teachings in their personal and public life in a particular direction; using different languages. But I express my humble opinion to tell you that you can not define religion in a rigid way. Religion is mixed with Truth and Truth is eternal and comprehensive. Truth and Religion have direct touch with the eternal life, but in practice we observe this relation with the outer world. To know the real nature of life is a real religion, we may attain that stage through Non-Violence, Self-Control and Devotion.

The real human religion in a democratic political setup, may lead us towards a society in which all creatures are happy. Tolerançe is respected only in a non-violent atmosphere. Necessary for all religions is real humility] which takes life from devotion and self control. The philosophers of the world have defined religion in terms of non-violence, self control and devotion. The spirit of co-existence comes in life, if life has the basis of balance of mind. The purpose of life should be to control the physical senses and the whole attention should be diverted to make inner-self, conscious. It is possible only if religion has direct touch with life. Religion cannot be related to any material thing. People have respect and love for all great men due to their religious nature.

A meeting of the delegates to the World Conference of Religions held in Camera, on 18th November, 1957. In the meeting Muni Shri Sushil Kumar Ji was elected as Convener and Sant Tukdo JiMaharaj as Co-Convener. Muni Sushil Kumar Ji seen appointing representatives for the World Fellowship of Religions from different Countries.

Religious Leader of Kazakistan (Soviet Russia) and the Chairman of the Muslim Board, Baba Khanove and Arch Priest Rusiteshky of Moscow are being welcomed at Jama Masjid, Delhi.

Prominent member of the Vishva Ahimsa Sang and an organizer of the World Conference of Religions Shri Ram Narain Ji.

Member of Publicity Committee of World Conference of Religions Shri AridamanJi.

A prominent worker of Publicity Committee Shri Manohar Lal Ji Jain.

A Prominent Philanthrophist of World Conference of Religions Shri Man Mal Ji Kothari (Bikaner)

A youth leader and a prominent worker Shri Ram Lal Ji, Member Finance Committee, World Conference of Religions.

Life needs everywhere the philosophy of tolerance, and this comes through long effort. Personal interest may take us easily to tolerance, but in religious spheres, where such interest is not prevalent, why we do not find tolerance ? The reason is that we lack patience and the spirit of co-existence and non-violence. Non-Violence is the outer face of religion, self conrol is the very life and soul of religion and devotion is the light of religion.

At this stage Shree Bhadant Anand Kaushalyayan took the floor to express his views regarding the dropping of the word '*Ahimsa*' in the resolution on Ahimsa Research Institute in the morning session. He said,—

"The Resolution on Research Centre for Ahimsak Studies has not received as much of emphasis as it deserved. By means of Truth and Love alone, divorced from Ahimsa or Non-Violence we cannot achieve any success in the world."

Controversy on the use of the word 'Ahimsa'

He was so insistent on retaining the word 'Ahimsa' in the resolution that without it, he was even prepared to withdraw his support to the resolution that he had given earlier. This was sounded not only as a personal opposition but one from all the the countries professing Buddhistic religion, with the result that a pandemonium prevailed for the time being. Though Sant Tukdo ji, Maulana Hafiz-ur-Rehman and Sahu Shanti prasad Jain were for retrieving the word, 'Ahimsa' in the resolution, but some of the delegates were vehemently opposed to it. The confusion grew worse confounded and a widening breach between the delegates threatened the proceedings of the Conference. Muni Sushil Kumar was at his wit's end for he had sponsored the Conference on the very basis of Ahimsa, and when all his efforts seemed to bear no fruit, he had no other way but to keep aloof from the proceedings.

Seeing this situation Sant Tukdo ji made a fervent appeal to the delegates to lay the foundations of world-peace on the three corner-stones of Truth, Love and Ahimsa, as they were complimentary to each other and none of them could reasonably be dropped out.

Maulana Hafiz-ur-Rehman then said—

"It does not behove us to be quarelling amongst ourselves like politicians, be carried away with feelings of distrust and suspicion and become laughing stock of religious leaders from far and near. Truth, Love and Non-Violence are the fundamentals of this Conference and we cannot do without any one of them. Non-Violence paves the way for Universal

good and we cannot but follow its path for the Common-Weal of mankind.

After some further discussion it was resolved that in the resolution must be included, Truth, Love and Non-Violence, all three of them. The resolution was passed unanimously.

Appointment of the Convenors

Muni Sushil Kumar congratulated the delegates on the inclusion of the world "Non-Violence" and said,—

You they have won my heart. I have been often asked as to what purpose is being served by the delegates coming from different countries of the world. What answer should I give to this question ? The work which we are going to start after this conference will be our answer to this question. However, we have definitely to think over it that the resolutions which are being passed here have to be implemented. How to do it ? Who will do the work ? Who will organise the whole work ? Paper resolutions cannot work by themselves in order to be implemented. To give shape to the resolution of establishing a World-wide University of Non-violence, some representatives have got to be appointed. I propose on behalf of all of you the names of Kaka Saheb Kalelkar and Shri Jainendra Kumar Jain as conveners. They have extended their whole-hearted co-operation in organising this conference. I was told once by Kaka Saheb Kalelkar that he was in the evening of his life and hence he wanted to devote the rest of his life to a noble work. If there is any work like Ahimsa Research Institute, he would readily extend his co-operation. Same is the desire expressed by Shri Jainendra Kumar Jain and same is the wish of Shri Sohan Lal Duggar. I would like you to pass this resolution of mine.

In the same atmosphere of peace and cordiality Kaka Saheb Kalelkar and Shri Jainendra Kumar Jain were appointed Conveners. By the passage of this resolution everybody expressed deep satisfaction and the momentary fear that the conference was going to break down was dispelled.

Second Resolution

Muni Sushil Kumar ji moved another resolution regarding World Parliament of Religions which was as follows :

"We the representatives of different religions decide unanimously that in order to propogate the aims of World Brotherhood and World Peace a World Parliament of Religions need be established on the basis of religion".

The resolution was widely welcomed with deep satisfaction by every body present there. All the three representatives of Soviet Union, Sant Tukdo ji Maharaj, Maulana Hafiz-ur-Rehman, Sayed Kabil and the religious representatives of other nations and Shri Bhadant Anand Kaushalyayan, while approving the resolution wanted Muni Sushil Kumar ji to take up as the Convener of the same. Every delegate was highly impressed by the impartiality, non-provincialism and co-operative attitude of Muni Sushil Kumar ji and *wanted him to take up this responsibility which he was acceding to.* However, due to the extreme insistence and great request by the delegates Muniji had to change his mind and accepted to be the convener.

Hence keeping in view the various resolutions by various religious heads and amendments moved by them the resolution was passed which in final form is given below

Second Resolution Passed

The delegates passed the following resolution.

"We the representatives of the different religions of the world agree to establish a World Fellowship of Religions based on "Dharma" with the purpose of disseminating ideas of World Peace and brotherhood of mankind.

While continuing to be the members of the Fellowship, we shall try to bring into this Fellowship the religious leaders in all other countries not yet represented in the Conference.

In order to carry on the work of the World Fellowship of Religions, we unanimously elect, Muni Shri Sushil Kumar ji as the convener of the Fellowship and request him to make a begining with the help and co-operation of Sant Tukdo ji Maharaj and authorise him to appoint suitable conveners in different parts of the World."

In pursuance of the resolution, Muni Shri Sushil Kumar ji appointed some of the delegates to the conference as conveners to their respective countries with the representatives and they gladly pledged themselves to the task assigned to them.

To give this resolution a workable shape Muni Sushil Kumar ji formed a committee of five to draft the constitution of World Fellowship of Religions. Sant Kirpal Singh ji Maharaj was elected as the Convenor of this Committee.

Address by Muni Sushil Kumar

Addressing the delegates Muni ji said, "The fundamentals of religion are contained in humility and softness. It is difficult for me to say whether I will be able to carry on this work. Time alone will show this. But I have full faith in your love and affection. You have assured me that as a convener I will be able to organise this work and the rest of the work you will do by co-operating with me. Hence the responsibility to carry on this tremendous work is yours. Only then the work can go on. I am there only in name and shall continue until all co-operate. To give it a legal and workable shape is your responsibility.

I felt frustrated to some extent after working in this field from last three or four years. But now that I find all of you present here, I see a new ray of hope. I think that we will be succesful in creating a feeling of world brotherhood. Fraternal love and hard work never go waste. The resolution to establish World Fellowship of Religions has been passed by the consent of all present here. We want to establish a partnership in which different races, different religions, difference of outlook in the field of politics, different loyalties will not be allowed to make for distinction between man and man. We are out to create a world brotherhood and at least in this organisation we will all meet with a feeling of brotherliness and that is the ultimate aim of this organization. In this Red Fort where there has been from times immemorial a reign of politicians, a conference of religions is now taking place for the first time.

Politics seperates man from man. Politics creates a wide gulf between one nation and another which can never be removed, but religion is the linking force which binds them in eternal bondage of love. Today we have to declare that we all are one and shall ever remain to be so. World Fellowship and World Brotherhood will be our primary aim.

In my opinion there should be branches of this organization in every country. Also all those present here should open a branch of this organization in their respective countries. You can also ask as to who will be the officers of this. In my opinion its president should be some distinguished man from India who could act as a linking source and further the work in co-operation with one and all. Now the question is who should be the co-chairman. Out of the distinguished representatives from Russia, one should take up this responsibility. It is not my intention to suggest that we have no regard for the representatives of any other country. For, to all of us it should not make any difference at all. Of course, for politicians their might be a difference between East and West. They can take

Religions Leader of the Hungarian Christian Church, Dr. Dobos addressing the Conference at Red Fort.

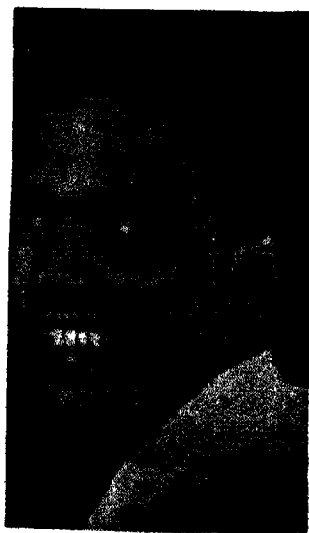
Elected by the Religious heads of 30 countries of the World as convener of the World Fellowship of Religions, Muni Shri Sushil-Kumar Ji discussing about the branches of the organization in entire World with the Chairman of the Bharat Sadhu Samaj and patron of the World Conference of Religions while coming out of the Red Fort.

PUBLICITY COMMITTEE

Convener Youth Committee for World Conference of Religions Shri Harbanslal Jain of Sialkot

Convenor Publicity Committee and a prominent worker Shri Madan Lal Jain.

A selfless and devoted worker and member of Publicity Committee, Shri Jagdish Chand Jain

A prominent worker from Rajisthan in the World Conference of Religions Shri Ajaypal Kothari.

A bold and sincere worker and a member of Publicity Committee Shri Bimal Kumar Jain.

India and Pakistan as two seperate entities, but for us this is artificial, hence I move a resolution that the representatives of Pakistan, England, America, Switzerland, Hungry and Japan and other distinguish representatives may be taken as their countries' Co-Chairmen on this organization. I also wish that you should carry back with you a plan of solid work. Your people will ask you as to what you have achieved in India. For that matter, it is essential that you should be able to show them this plan.

I regret that we have very little time at our disposal and hence it is difficult to give an opportunity to every delegate to speak on the floor of the house."

Muni ji referred to some criticisms made against him. He pointed out that some people think that we want to propagate Jainism by organ sing this conference and in the same breath people think that we are undermining Jain religion. "I want to declare emphatically that I have no such purpose to achieve by this conference."

The Chairman of the Reception Committee Shri Sahu Shanti Pershad ji thanked Dr. Rajendra Prasad, President of India, Prime Minister Nehru, Education Minister Maulana Abul Kalam Azad for making the conference a success. He mentioned that Rashtrapati ji took personal interest in our work and tried to practise non-violence in his day to day life. Maulana Saheb had gone out of his way to come and address a public meeting to advocate this cause. Our prime Minister has given us a special message by coming in our midst. "It is impossible for me to enumerate every name of the people who have helped us. Muni ji has showed us the way to enlightement. Seth Achal Singh, M. P., Shri Surana ji, Duggar ji have worked day and night for this. Delegates have taken the trouble to come from far off countries for which I am indeed grateful."

Many delegates expressed their satisfaction at the conference. In the end the distinguished patriot Seth Sohan Lal Duggar gave his opinion. He had also taken active part in Ujjain All Religions Conference.

Shri Sohanlal Duggar

This Muni ji before you is a faqir, who does not care to keep in store with him anything. All his worldly possessions consist of a couple of wearing apparels and a few utensils. All his energies are devoted to revolutionise the modern thought. We cannot but be thankful to him for all his efforts to revaluate and reorientate Truth, Love and Non-Violence. I fervently appeal to you all not to end this work with the deliberations of

the Conference but to forge ahead with fortitude and steadfast faith. A gigantic task lies before us. We shall need millions of rupees for this work. I shall appeal to the President and the Prime Minister to kindly arrange for an initial Govt. grant of at least one million and we hope to raise another million from subscriptions and donations from private sources.

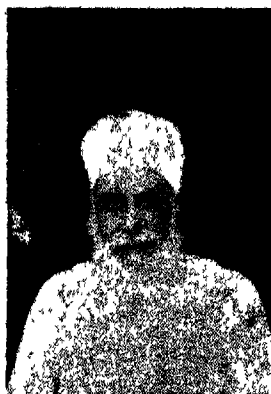
I have lost all in speculation. I have with me, a diamond ring worth Rs. 90,000/-/- which I had purchased at an auction of the Customs department. I am prepared to surrender it to the President or the Prime Minister with authority to dispose it off and present its sales proceeds along with the Govt. aid of a million rupees, for the proposed Ahmisa University. This work of spreading Truth, Love and Non-Violence among the masses is a great task and we must assure Muni ji of our whole-hearted support to this arduous burden he has taken upon himself.

Swami Atmanand of Kerala

On behalf of the delegates I wish to thank the organizers of the Conference. It is essential that we recognise the importance of this grand gathering where delegates have gathered from so many foreign countries including Russia. What does it signify? That inspite of the so many out-ward differences all Religions have some common features. It is to recognise this and to emphasise the basis of religions that we are gathered here.

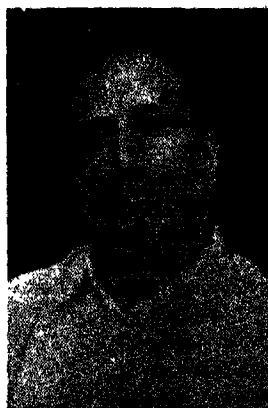
The presence of Christian and Muslim delegates and representatives of the youth of U. S. S. R. has a particular significance. In spite of the attacks of science and modern materialistic ideas the Eternal Religion will not die, cannot die. We have heard that in Russia religion is dead. The presence of these Russian religious potentates, Christian and Mohamaden proves that it is not so. This must hearten us in our endeavours to understand the basic principles of religion. Form may die but principles will live on. It is to these principles that we must owe our allegiance and thus live at peace with men of religions.

It is when a child is born in a house there is great excitement and joy, and the attention to guests and visitors is forgotten. We have a similiar occasion here. In the rush and hurry of the advent of a great movement, the organisers might not have been attentive to certain small details. All we have to think on this occasion is the joy of the birth of a grand movement, an All-World Organisation. Let joy occupy our minds.

This was the last Speech of the Concluding session of the Conference.

Patron of the World Conference of Religions
Sat Guru
Partap Singh Ji Maharaj

Prominent member of Publicity Committee of World Conference of Religions
Shri Kastur Chand Ji Jain.
(Prop : M/s Kastur Chand Parjan Kumar, Button Wale, Sadar Bazar, Delhi.)

A prominent Speaker and Chairman Vishva Ahimsa Sangh, Seth Govind Das, Member of Parliament.

Prominent member of the Publicity Committe of the World Conference of Religions and Managing Director of National Advertising Co., Private Ltd., (Bombay)
Shri Harish C. Jain

A prominent worker of the World Conference of Religions,
Shri Kanehya Lal Ji Maloo, (Calcutta).

Organiser of the Gita Sewa Samiti, Pandit Dina Nath Dinash presented copies of Gita to the delegates of the World Conference of Religions. Muni Shri Sushil Kumar Ji is addressing at this occasion. Sant Kirpal Singh Ji, Arch Priest Rusiteshky, (Moscow), Famous Philanthropist Seth Jugal Kishore Birla and the Chairman of the Function Shri Anantha Sayanam Iyyangar, Speaker of Lok Sabha are also seen in the picture.

A group photo of the Delegates to the World Conference of Religions taken at the occasion of At-Home given by Dr. Rajendra Prasad.

The President Dr. Rajendra Prasad appreciating the efforts of Shri Anand Raj Surana on organising the World Conference of Religions. Shri Shoba Chand Bharil is relating the great services rendered by Shri Surana Ji.

Sponser of the World Conference of Religions with a prominent worker of World Conference of Religions, Seth Tula Ram Ji Mittal of Sadar Bazar, Delhi.

In the course of conversation with Dr. Rajendra Prasad are Shri Mehar Chand Oswal (Bombay) Shri Tula Ram Ji (Delhi) Shri Manmal Ji Kothari

Famous French Journalist Mr Alphonse C. Venscow (Propaganda Secretary of the World Fellowship of Religions). In the group photo are also seen Valliullah Shah Hussaini (Hydrabad) Peer Shah of Ajmer Sharif, Sant Kirpal Singh Ji and Shri Anand Raj Surana.

Muni Sushil Kumar Ji, Sant Tukdo Ji, Maharaj propaganda Secretary Raffiuddin Khadim of World Conference of Religions, Shah Valliullah Hussaini and Peer Zamin Nizami giving final touchs to the Constitution.

Archpriest Ruzhitski of Moscow on the Eve of farewell meeting with Muni Shri Sushil Kumar Ji.

Helping hand World of Conference of Religions, Lala Norataram Ji Bhagat.

Convener of the food Committee Lala Ulfat Rai Jain.

Convener of the Lodging Committee Lala Walaity Ram Ji.

Reception to the Delegates at Sawan Ashram

Several functions were arranged to honour the delegates to the World Conference of Religions. There was a reception at the Rashtrapaty Bhawan, a special function at the Sapru House, Delhi, by the Gita Jayanti Mahotsava Samiti, where a copy of the Holy Gita was presented to each delegate. The A. I. R. had arranged a special Broadcast—a feature programme—in which Kaka Kalelkar, Dr. Inder Sen, Mr. Hoarce Alexander, Mr. Richard Gregg and Shri Jainendra Kumar took part. And lastly there was the reception to the delegates at the Sawan Ashram, by Sant Kirpal Singh Ji Maharaj, the Convenor of the Constitution Committee.

The function at Sawan Ashram was in the nature of an informal get-together, where the delegates could relax and freely exchange views unburdened by any formality. It was a well attended function. Seth Anand Raj Surana, Shri Girdharilal Jain, Mr. and Mrs Trilok Nath Handa, from the Organisors of the Conference, Archpriest Konstantin Ruzhisky and Mufti Zia-uddin Babakhanov (Russia) Mr. Ferez Berkey and and Mr. John Dobos (Hungary) Sayyad Mohammed Kabil (Pakistan) from among the foreign delegates and Shri Mukand Malaviya, Shri Bon Swami and other members of the Constitution Committee of the Conference, Shri Ram Kumar Retd. Judge and representatives from the Bodhi Society, Arvind Ashram and other Religious Socities and Institutions participated in the function.

Talk by Sant Kirpal Singh Ji Maharaj

Welcoming the delegates who had come at the Sawan Ashram, Sant Kirpal Singh Ji said,—

Words are inadequate to express the feelings of the heart. It is heart alone that goes out to heart. It may be that we do not understand the language but these words are charged with love. I cannot really express the joy of love that I feel at this moment at your coming here, because we are all servants of God.

Truly speaking, Man was born as Man and he is the highest of all creation, you know. A Man is the ensouled body. He is composed of the physical body, intellect and Soul. So as a Man, one has to develop alround. We have developed physically. We have found so many sciences like Allopathy, Homeopathy, Vedic, Unani and other systems like Naturopathy etc. We also know so much about our social and political life. We have also developed a lot in so far as intellect is concerned. We have to a certain extent become intellectual giants. We have developed Radio, Television, various types of Rockets and Missiles, Atom and Hydrogen Bombs. Intellectually we have made wonderful progress, it is true. But we are ignorant of our own Soul. But this physical body and its outer relations as well as, our intellectual attainments depend on Soul.

So we are Souls—conscious entities, environed by mind and matter. Soul is identified with the physical body, so much so that it has forgotten its true nature. Now the ultimate goal of all mankind is to know God, the ultimate reality. But for that we must know our own self first : who we are ? and what we are ? We see we are bodies, but we do not see our real self and we cannot differentiate it from the body. So we have to practically know ourselves first, who and what we are ? Are we this five or six feet of bodily moulds that we carry about us or something else. So to know God we have to know our real self first. Self-knowledge precedes God-knowledge.

How to know ourselves ? is the basic teaching, I mean the motto of all great men who came in the past. Old Greeks called it ? *Gnothi Seautor* which is the same thing as know Thy self : Christians also say the same thing. Guru Nanak also said the same thing. So our ultimate goal is to know God, to come into contact with God. For that purpose we have to know ourself first, which is a practical question. Intellectually we know of so many things but practically we have done little or nothing in the way of analysing our self from the body so as to rise above body-consciousness and to know the real nature of the self as apart from the body. Only then can we know God and not before. So this is the basis of all religions.

Man is the oldest of all creation. God made Man and Man made the social bodies. It is we who have made them. The purpose of all mankind, and of all social religions, is to know God, to reach God. Before man can know God, he has to know himself. The purpose of social religions was just to prescribe a mode of life so that we may have a peaceful existence during our sojourn on this earth, in the first place, and then to analyse ourselves so as to know our self and to know God. This is the aim of all religions and all the great Masters. They all said the same thing. All Masters who came in the past, for that purpose, laid down two principles:

first was to know God. God first, and everything else afterwards. So when we look at the scriptures, we find that they all tell the same thing. The point underlying is that the old Masters, those great men who came in the past, they knew themselves first and thereby became conscious co-workers of the Divine Plan. They came into contact with the Reality within and from that standpoint they said, "All mankind is one."

So true religion begins by knowing what a Man is. Man should know himself first. What we are ? Who we are ? We are too much after the organisations we have made, the purpose of which was to know ourselves first and then to know God. But that aim was just kept in the background and the outer preliminaries were taken to be the be-all and end-all.

I went to the West. The people there asked me, "How can we evade the dangers of atomic war ?" I told them, "only if you live upto what the scriptures say." All the scriptures say, "Love thy God with all thy heart, with all thy Soul, with all thy mind." And "as God resides in every heart, we should love all humanity." In one way or the other the teachings of all the great Masters who came in the past were based on these two principles. I told them that if they followed these two principles there would be no danger of atomic war.

A man who loves God will naturally love all mankind as God resides in all hearts. Amongst the Hindus, even serpents are the objects of worship, simply for the reason that God is immanent in every form. I will give you an instance. I was once giving a talk here when a Cobra was spotted. He had his hood held aloft. Some of the people were frightened. I told them, "Never mind. Let him stay." I continued my talk and the serpent stayed on for a full hour and all the while he was looking at my eyes. Thus you will see that love can conquer everything.

"Love and all things shall be added unto you," is what the Gospel enjoins. Love and Ahimsa are but synonyms. Love is the natural concomitant of Ahimsa. All saints who came in the past, whether Kabir, Nanak, Christ, Confucious, Zoroaster, Mahavira or Budha etc., they all said the same thing. This is the golden principle on which we have to stand for the unity of all religions of the world. And this we have forgotten. We have lost sight of the kernel and are too much after the outer details.

There are two aspects of religion : One is the inner aspect and the other is the outer. The outer aspect of religion is

concerned with the body and bodily relations, while the inner aspect is concerned directly with the Soul, and so you will find that there is only one inner religion. Unity is already there. We have not to create it. Those Masters who came in the past, they had contact with that perennial Reality within. They knew that the same Reality is immanent in every form and supporting all creation. So they gave out that, "All mankind is one". Now the point is that we have to find out that Reality which we have forgotten and lost sight of. We have not to create anything anew. It is already there. We have to become conscious of the Reality that already exists in us. To err is human. We have been forgetting it and the Masters have been coming from time to time to revive this old old Truth.

We have with us here friends from the west to whom we extend our welcome. We have great appreciation and love for you all, especially as you come for the cause of God. All or us should join the army of God, I should say. What are the qualifications which enable us to join the army of God? Righteousuess or Dharma. Righteousness consists in kind thoughts, kind words and kind deeds. So, as I told you, these social religions were formed, from time to time, with this main object, that is to see God, to reach God. But the people instead of joining the army of God, joined the army of various sectarian religions, and are thus fighting with each other.

All the social religions were recruiting centres I would like to tell you, to join the army of God. It is these outer labels, that we are putting on. The ultimate conclusion we come to is that all mankind is one. There is one Reality working throughout all creation. Of course there have been different ways of expressing the same Truth and the narrow-minded view of the people, who have had no first-hand experience of the Truth within, separated man from man.

Truly speaking religion is an expression of Divinity already existing in man and there we are all one. So those who realise this one Reality, they see from the level of the Soul that the same Reality is working throughout all creation. Their level of thinking is very different from that of ordinary people who look from the level of labels that we have got which is misleading. We should look to the one Reality working in all creation and to the ultimate goal of knowing God that has been set before us.

So the World Religions Conference held here was for this aim only, and I am afraid, we have not been able to do full justice to this. Of course greater things have smaller beginnings. So there is a hope. If we but keep upto the goal before us, we will surely reach

the underlying unity in the creation. We have already got that unity but we have forgotten it. The Masters have been coming just to revive the forgotten thing. There you will find we are already one. And to you people, the delegates to the Conference, I am talking to you from the core of my heart and not from any organisation's point of view. We are all brothers-in-God. We are world brothers.

As I told in my few minutes' talk the other day, in the Conference that if we become the lovers of God, we will love all humanity. If three are four tipplers belonging to one or the other country or to any religion, can sit together in loving company, why not the heads of various religions who are speaking of the same God, can sit together and embrace each other.

In 1909 I was a student in a Church School. One day there came a Missionary and asked me, "With what aim are you reading?" I told him, "I read for knowledge's sake." So that is our ultimate goal. We go through all the privations and upheavals, just to find out, the same Reality that is in all of us. God is one and we are all worshippers of the same God. We are, therefore, all brothers. This unifying link already exists within us. So with that spirit, I quite appreciate the loving co-operation of you all who have come from far off lands in the East and the West.

I was asked in America, "How can we evade the danger of an atomic war?" I told them, "If you only live upto what the scriptures say, there is no danger of atomic war." Again it was in Washington, (America), that a meeting was arranged with the avowed purpose of representing the view-point of both East and West. They chose me as a representative of the East and one representative was nominated for the West who had to come from France. Unfortunately he did not arrive in time and so they said to me, "All right we leave the representation of both the East and West to you." I told them that people say that, "East is East and West is West and the two shall never meet." But I said, that this was our distinction for we had made East and West. There was in fact neither East nor West. God made one creation. The world is but a big mansion of God in which we all live. All the countries are so many rooms in the house of our Father. The aeroplanes have annihilated all distances. If we fly today from here we reach England the next day and on the third day we are in America. So we all live in the one house of our Father.

People come here in the Ashram and ask me as to what temple I had raised? I tell them that human body was the true temple of God. We had to find out the Reality within. If they wanted to see

any temple without there was earth below and the azure heaven above. Is there a place where God is not? So you will find that we are here together for one great purpose. The minor differences we have here and there are due to our own misconceptions or because of not fully understanding the one Reality that pervades everywhere. This of course is excusable. The ultimate goal that lies before us is much greater. And that goal is already wthin us. We have only to find it out.

In all religions, the goal is the same. The proper definition of a true Hindu, a true Moslem, a true Sikh or a true Christian is the same. The man in whom the light of God has become refulgent is a true Khalsa (the pure one). The same is said of a Mohammedan that a man who rises above the body-consciousness and sees the light of God, is truly a Momin. The same is said of a Christian, for he is one who sees the light of God. Hindus speak the same way that one who sees the light of God within is a true Hindu. So true Hinduism, true Sikhism, true Mohammedanism, and true Christianity only depend on the fact that you have developed that eye or 'single eye' within you that can see the light of God. This is a practical question of inversion and rising above body-consciousness and sinking into the Reality Beyond.

Do we not read in our scriptures that God is light or *Noor*, but unless we see the light or *Noor* of God, how can we become true lovers of all the religions that speak of Him. By mere intellectual wrestling we would reach nowhere. All the world over it is preached that God is everywhere. But you do not see Him. You just draw inferences by your intellectual wrestling but that is only a matter of reasoning on the plane of senses. This may just create a taste, a desire to have that thing, but you have not yet seen God. Seeing is above all. So I would say that feelings, emotions and inferences arrived at on the intellectual level are all subject to error. But seeing supercedes all. The man who sees that Reality has realised it.

Now comes the questions,—can we see Him? Of course we can. And again, who can give us the contact within?—the man who himself is contacted with the God-power in him, who witnesses the light of God can truly make others see Him. He can develop in us that eye with which we can also see that light which is the one creative life-principle and is within all of us. In Christianity they say, "If thine eye be single, thy whole body shall be full of light." But how can the two eyes become single?—is a practical question. We know so much about intellectual attainments but all the same we are nowhere. All our inventions viz. Atom Bombs, Hydrogen Bombs, Rockets, etc. threaten the destruction of mankind. Sometime back there was a conference of scientists in one of the European countries. The President in his inaugural address told the gathering that, "we had got power to control the forces of nature before we knew our

selves. That is why that power is being used for the destruction of humanity and all over the world people are afraid of the consequences. Had we known ourselves first, all these scientific inventions would have gone the other way to help and ameliorate humanity."

You will find that the main object of the World Religions Conference that was put before us was just to join the army of God. You may remain where you are in the different social religions. Their outer forms may be different yet in soul they are one. When you rise above the body, what you are ? What is your form ? This is a practical question. Unless we come into contact with that Reality, we cannot be true lovers of God. There was a discussion before I came here,—how can we create the love of God ? Of course all the scriptures say we should love God, but how can we love God ? The man who has not seen Him how can he love Him ? How can we love the reality we have never witnessed ? I have not seen you. I have only heard of you or read about you in a paper. How can I develop love for you ? Love is just the spontaneous outcome when you come into contact with something and enjoy some bliss or peace as a result of that contact. True love arises in this way. Or there is yet another way. It may be caught as an infection from some God-intoxicated person.

So to attain this God-life, what have we to do ? We have to observe the life of *Dharma* or the life of Righteousness. That is a stepping stone for spirituality or life spiritual. What I may mention here for your consideration is that we we should study spirituality as a science, just as medical or any other science we learn. All men belonging to different religions can learn that, of course for that some basic qualification is required. One must possess an F. Sc. or B. Sc. degree to get entrance in the medical college. Any one, A,B,C, or D who has got that qualification can join the medical college and learn at the feet—of whom ? He may be anybody, A,B,C or D whoever is an expert in that science, and while reading and practising medicine after passing out and getting certificate of a Doctor too he (the student) still remains in his own social circle.

This difficulty is not a new one nor has it arisen now for the first time. It has been there all along since history began I should say. A question was put to Christ. He was asked, "Caesar wants tribute. What to do ?" They wanted to entangle him somehow or other. He said, "All right. Bring me a coin please." They brought the coin and that coin bore the inscription of the king. And he said, "Give unto caesar things that be caesar's. Your Souls are of God, those should be given to God." One is of course to remain in some social body the label of which he is carrying. To live in some social circle is a blessing, I should say. If you leave it that would result in corruption. But you, while living in some social circle

must learn to rise above body-consciousness and be able to join the family of God. All great Masters had said so. So this is the thing on which we have to stand and put our shoulders to the wheel. I will request our foreign delegates and also to those here that they should sink all differences of forms and rituals and other things and devote our souls to God. The differences will remain because temperaments are different and there are different modes of thinking. But the purpose is the same I should say.

I would just give one little example. Well to sit for worship of God, man must take a bath. This is in India and other countries where there is abundance of water. But in Arabia you find there is dearth of water. There they authorise washing of only hands and face etc. with water before saying prayers and where there is not even that much water, they prescribe that you can besmear your hands, face and feet with earth too. This is called Tayammam. The purpose is that while you sit down in prayer you should be wide awake and you should wash your hands off the body and the world nnd there should be nobody between you and your God.

So this is only the outer aspect I am putting before you but this can only be lasting if you have inner contact within. Why all these differences, dissentions and fights when we are all aiming at the same Reality ? If we look at the ultimate purpose for which these are meant we will find it is the same. As Shamas Tabriz said, "if you sit in prayer for a hundred years you cannot become the true worshipper of God, if by so doing you have not developed the love of God, and without love of God you cannot know the Reality". God is love. Our souls are also love and they are of the same essence as that of God. Our Souls are conscious entities, a drop of the ocean of life, of course hemmed in by mind and matter. We have just to analyse our self and rise above the body-consciousness. Only then we can open our inner eye to see the light of God and thus become true religionists, whether we belong to one denomination or the other.

So with this object in view, the other night, some people were nominated to draw up a Constitution for the World Fellowship of Religions. I would request all people, not only people assembled here but all the foreign delegates to draft the Constitution and send us their rough drafts. All these will be considered and one final Constitution will be drafted with their concurrence. I have got this opportunity, to request you all to draw out a draft constitution for consideration. We have to from a Constitution for all world religions' Fellowship and establish a common ground on which men belonging to different religions can sit together to work out ways and means for better understanding of each other. These are the two principles that I have put before you. I have not put before you anything new. It is already there but the pity is that we Iave forgotten it.

The other day in the World Religions' Conference when my turn came to pray, I just prayed "O God, the whole world is afire. There is no way out. It is beyond us to escape by ourselves. We are dreading the destruction of all humanity. O, God, send us help to get out of the debacle. The true desire of a spiritual man is,—peace unto all under Thy Grace O, Nanak !"

This awakening which is not a sudden phenomenon has come up only by the Grace of God. All people are now for it. Without that there is no way out for humanity. I will thank you all, and the foreign delegates specially, because they have come from so far and all others here in India, who are after the same thing.

I think the purpose is all clear. The resolution which was passed was based on this very thing. Of course the words were not very clear in the beginning. They were further elaborated just to cover the true import of things. So I would heartily thank you with a few words, that the joy that I feel because of your gracing this humble cottage, which is the common ground for all, to get the Reality, for which I sat at the feet of my Master whose name was Baba Sawan Singh Ji Maharaj. It is at his injunction that this common forum for all religions was formed. It was his clear instruction that there should be kept here no form or ritual of one religion or the other. All should remain in their own religions and with all their ways of accosting each other, they should, while conforming to ethical life develop spiritual life. So here you will find that I have got no Church or anything of that sort. People who ask me, "What temple you have raised," I tell them that human body that you are carrying is the true temple of God and besides, there is earth below and sky overhead. We have just got a simple shed here to afford protection from Sun and rain.

So this is our ultimate goal. We have love and respect for all great Masters who came in the past and for all religions and for all countries. I take up here the scriptures of all of them, one by one, and explain their right import. One thing more before I end my speech, that it is not the job of one man. Those who have been selected from other countries, it is their job to recruit people, I should say, to the army of God, based on three things that have been placed before you; Love, Truth and Non-Violence. These are the basic principles of all religions and also develop spirituality within us which consists in knowing our own self by practical self-analysis and in knowing God.

I would just quote one instance and finish. I won't take long. Christ says, "Except ye be born anew ye cannot enter the kingdom of God." Nicodemus a very learned man was amongst the audience. He came up to Christ and said, "Well Master ! how can we re-enter the wombs of our

mothers and be born again? Christ said, "Nicodemus, you are reputed to be a very wise man. People worship you like anything. Don't you know that flesh is born of the flesh and spirit of the spirit?" This, I am afraid, we fail to understand for want of practical people, adept in the Science of Soul. Unless all our organisations are guided by people who have got some first-hand experience of spiritual life, our organisations won't last long. Unless there is real life behind it, mere intellectual cogitations or wrestlings won't lead us anywhere. If we want peace in the world, we should love God, and love all humanity. With these words I thank all my friends who have come here and hope that they all have got the same goal before them. We have passed a few resolutions in the World Religions Conference, and however worded they may have been, the spirit underlying was all this what I have understood. Thanks very much for your patient hearing.

Talk by Archpriest Konstantin Ruzhisky.

I have heard with great interest the words of wisdom uttered by our venerable host who 's a learned spiritual teacher and I must confess that they have left a deep and lasting impression on my mind. The substance of his speech, in so for as I have been able to understand is that unless a man loves God he cannot love his fellow man. There is no doubt about it that in the World Religions Conference it was the wish and desire of every one of the participants to bring about unity and brotherhood of mankind and any one who has listened to the speaches delivered in the conference knows it that the attention of the conference was mainly devoted to this end. But we also know that beautiful speaches and fine words do not lead us anywhere.

I was present in the conference and I listened with deep attention to the speeches delivered by the representatives of the various religions. I listened to them with all the more interest because there are no differences among religious people in my country and I wanted to have a glimpse of the same unity here. I may take the opportunity to inform you, that in Russia, after the revolution, there are no differences among religious people. There are different religions in our country and they have their own churches and their own doctrines that they preach. Sometime back the representatives of different churches in Russia got together at one place and decided that if their differences continued it would weaken their own religion and therefore, they should sink all their differences and become one. Accordingly different churches of our Orthodox Russian Church, became one and as a result of that unity our church has become very strong both materially and spiritually. I naturally wished to see the same unity here in India amongst the

religious people which we have succeeded in establishing in Russia but my experience is that you are still very far from it.

I regret to say that the views that the great Russian nation has given me to express do not find expression in the resolution passed by the conference. The most important question before us is to find as to how we can save ourselves from destruction, that we should condemn all those who use the weapons for the destruction of humanity. The people of Russia have suffered heavily in the last war and have given so much of their blood and tears that they do not wish to see a repetition of the same catastrophe. But in the resolution passed by the conference there is no mention of that.

I agree with our respected host that the followers of the different religions should forget all differences and join the army of God. But I regret to say that in the resolution passed by the conference there is no mention of God. When people of the various countries of the world read this resolution how will they come to know that the aim of the World Religions Conference was to unite all mankind in the name of God when there is no mention of God in the resolution. It is not my purpose to criticise or to use harsh words. I only want to point out that this weakens the value of our proganda. Parents naturally wish to see their offsprings stand on their feet. We know that the great mission that we have undertaken will progress. I agree with our respected host that great things have small beginnings and I am confident that the next conference will be more successful and will produce better results.

Reply by the Host to the Points raised by the Russian Delegate

I have already dealt with most of the points raised by my learned friend from Russia in my brief talk just now. I confess that we have not been able to do full justice to the great mission that we have before us, but as I said, great things have small beginnings and I am confident that if we have the goal before us and with the co-operation of all of you we will march forward step by step towards the goal. We have just started, it is only the commencement.

We are all one. Unity is already there. We have not to create it. It is already there, in each one of us. It is the Divine link that unites us in common brotherhood. But we have forgotten it. We have to rise above the body-consciousness, to open the innereye which sees the light that is within each one of us. That is the basis of unity of all mankind, the Divine link that binds us all together. We have to find

that Divine link that is in each one of us, by practical self-analysis, by rising above the body-consciousness, to know ourselves and then to know God. Unless we know ourselves we cannot know God. This is the basic teaching of all the different religions and of all great men who came in the past. But for want of practical men, we have forgotten this. So, as I pointed out in my brief talk, the basis of unity is already within us. We have only to find it and that is a practical question.

Truth is one and the same truth has been propounded by all the different religions and great men who came in the past. It has been expressed in different ways, in different languages but the underlying idea is the same. The goal is the same,— to find or reach God—the Ultimate Reality. You may call it by any name you like or do not give it any name. It does not matter. To come into contact with that Ultimate Reality is the goal of all religions. But for that, as I have said before, we have to realise ourselves, to know ourselves first. Only then we can be true worshippers of God. That is why it was suggested that we take spirituality as a science. We should forget all outer differences of forms and rituals and concentrate on the ultimate goal which is the common goal of all religions. We are all worshippers of the same God or Reality irrespective of whether we belong to one or the other religion. This is the basic ground on which we all stand together. The purpose is clear and we have all understood it in whatever language or words we have sought to express it and with the co-operation of you all I have no doubt that we will make progress towards that goal. *(At this point it began to rain)* I may just mention, by the way, that the Grace of God is showering over our heads. This will bless all our undertakings for achieving the goal that we have set before us. Whenever I have undertaken such a task before, I have had this experience. It is a sign of blessing from my revered Master whose name was Baba Sawan Singh Ji Maharaj. So I have no doubt that we will succeed in the great mission that we have undertaken.

(The table had been laid and all the guests went inside to have their lunch. After lunch, there were talks by the Russian delegate Mufti Ziauddin Babakhanov and the Hungarian delegates Mr Berkey and Mr. Dobos).

After Lunch Talk By Mufti Ziauddin Babakhanov Of Russia

Mufti Ziauddin Babakhanov began his talk in chaste and beautiful Persian, which was simultaneously translated in English by Sayyed Mohammad Kabil, delegate from Pakistan. He said,—"We the representatives of different religions from so many different countries of the world

have to thank our Lord, Almighty God, the creator of all, that we are all assembled here in common bonds of love and affection to serve the cause of humanity. We have come here from far off countries of the world with a common aim— to wit, to get united together for the welfare of all mankind without paying any heed to our different customs and creeds and to work for uniting all mankind in common bonds of love and brotherhood.

I thank God who has bountifully given to me of His Plenty and showered His blessings, but of all His blessings I am thankful for this greatest blessing that He has provided us this opportunity that we, people of the different countries of the world, having different faiths, customs and languages have assembled here at one place with the common object of uniting all mankind in the name of God. Anyone who speaks here, whether he takes the name of God or not begins all his works with the name of Almighty God. Especially in this gathering, stands our eminent and respected host, Sant Kirpal Singh Ji Maharaj, from whom we heard so much and learnt so much of spiritual things and under his inspiration, we all feel that we belong to One Family of God and we are united in common brotherhood.

My thanks also go out to Muni Sushil Kumar Ji whose untiring zeal and efforts have created this occasion where different people belonging to different religions have formed a common front for world peace and world brotherhood in the name of God. The credit for this also goes to the Government of this great country and to this great capital Delhi—where this memorable conference took place.

O God Almighty, grant us the light of Truth and wisdom to unite for linking the whole of mankind in bonds of love and brotherhood. Long live love amongst mankind and long live unity amongst different religions !

Talk by Hungarian Delegate Mr. Berki

Brethren, I am sorry that there is nobody amongst you who can interpret my hungarian speaking or to translate it. It would have been much easier for me to speak in my mother tongue. Anyhow in my poor English, I first of all would like to express my heartfelt thanks for the most wonderful reception and love that you have given us. We felt among you as among our brethern. In this holy land of India, we felt, as if, we were in our own home.

I want to tell you something about the 'rebirth' about which our respected host made an allusion before this lunch. Unfortunately I could

not fully enjoy it. You may think that the WILL of man is enough for this rebirth. It is a great temptation for us to think so but the WILL of man is not enough to be a 'reborn man'. The quoted text tells us as well that we must be reborn as by the Holy Spirit of God. And in another place our Holy Bible tells us that, we must be reborn to the face of our Lord Jesus Christ. Now what does it mean ? Well it means that we have to have in out hearts the same feelings and intentions towards the world and towards every man as he had and we know that he loved this world very much and he forgave all those who trespassed against him. We have to be the same if we want to be real Christian men and women. You have to love this whole world. You have to love every fellow man. We have to love even those who hate us and not only those who love us. That is why it is not an easy task to be a Christian in this world.

That is why we Christians are against war and are for peace. That is why we came to you from ten thousand Kilometers because we heard you were going to fight against war and create feelings of love and brotherhood among all men and nations. We came to help you to find the way to accomplish this, to find out how to avoid the fearful agonies of war and the use of nuclear weapons and to build up a brotherhood of man and nations. We must do our best to find a way as to how to organise this work, how to fulfil this task. I hope God will show us the way. At present I do not see very clearly the way to it. This Conference was called the World Conference of Religions but we find that all religions were not represented in this Conference. There are many religions, many churches in Europe and America and there were only four representatives of these churches representing only two of of the churches. It is not enough. All religions must be represented in this fight. It is a fight,—fight of peace. We must not fight each other. We must fight for peace. And I ask you if you discover some good way how to to carry on this fight, please inform us and I promise that if we find the way, we shall inform you. God bless you and I thank you for your really brotherly and fine reception.

Sant Kirpal Singh Ji's Brief talk
In reply to the Hungarian delegate.

My friend the Hungarian delegate has referred to rebirth or second birth mentioned by me earlier. That birth means rising above the body-consciousness into the beyond, just to divest ourselves of the physical body at will and rise above it. This is what is the practical task of almost all the Saints of the different religions.

"Learn to die so that you may begin to Live" (Bible.)

How to rise above the body-consciousness? That is a practical question. This is not a new thing.

"Mautu qibl antu Mautu" (Holy Qoran)

And Maulana Rum, the Sufi Saint says,

"Bamir ai dost pesh az marg, agar mi zindgi khahi".

This is an old old subject, but for want of practical people, we have forgotten it. The revival of this ancient science of how to rise above the body-consciousness, will come only through the Grace of God. Without His Grace nothing is done in this world. Whatever is done the impetus comes from the Grace of God.

As regards inviting people to this conference, invitations were sent to all the people but few really accepted it and they turned up. Next time I hope, let all of us hope that we may be able to invite more people and induce them to come here. I think it is only a commencement. Greater things have small beginnings. So there is hope, if we go on by the Grace of God, we may go ahead step by step.

Mr Handa (interrupting) "provided we are served with simple food and not such heavy food." (laughter)

Sant Kirpal Singh Ji (continuing) I tell you there is another heavy food which is the bread of life. Without the bread of life there is no life. What is served is merely physical food. We cannot live on bread alone. We have to have the bread of life.

Regarding invitations, of course we have not been able to collect all people. I hope with your co-operation there will be more next time. Let us all hope and wish and pray for that. And help will come of course.

Talk by Hungarian delegate Mr. John Dobos

I am in a better position because I have somebody to translate my Hungarian words. In copy books and at various places we read the words of our Lord Jesus Christ, "Love thy fellow man as ye love thy-self". Now who is a fellow man? This question was asked of Jesus and he told them a beautiful story, the substance of which was that every man without exception is a fellow man. In Europe the great majority of us are Christians. Now this situation is not without danger. We feel many times that only a Christain is our fellow man. We both of

us got this very rare opportunity to come to a land where the majority of people are not Chirstians and I must confess that I found in your heart and in your life, the same ideas that I read in my Holy book—the Holy Bible. But at the same time I have to confess as well that you sit in an easier position, for you can express your love for us better. We on our part, can only open our heart and accept your love. But I hope that this movement that is just started, may bring that opportunity when we will be in a better position to express our love for you and you will be in the other position to accept our love. God help us that this thing is accomplished as soon as possible."

The visitors were very much impressed by the calm and peaceful atmosphere of Sawan Ashram. It was a pleasant surprise for them to find an institution, in existence, perhaps the only institution of its kind in the world which was not tied down to any particular dogma, sect or society ; a spiritual college where people belonging to different countries, religions, sects and societies could sit together in loving company, on a common ground of spirituality to learn self-knowledge and God-kowledge as a science.

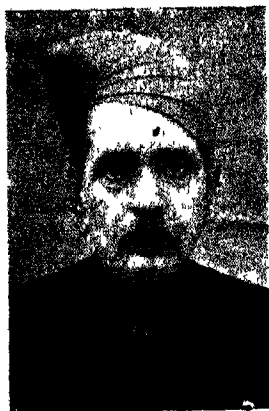
Mufti Ziauddin Babakhanov, the delgate from Russia, presented Sant Kirpal Singh Ji, a copy of the Holy Qoran on his own behalf and on behalf of the Mussalmans of Russia. Presenting the Holy book he said that the Qoran had given light to the world and it was being presented to the man who really appreciated its value and lived up to its teachings.

Sant Kirpal Singh Ji gratefully accepted the present and thanked the Russian delegate for the kind sentiments expressed by him. He said,—

"I have had the good fortune to study the Holy Qoran—the transliteration of the original text and the commentary and had found in it a valuable store-house of knowledge touching on all aspects of life."

He presented the delegates with coloured photographs of his revered Master, Sri Huzoor Baba Sawan Singh Ji Maharaj whose Grace was manifest in the Ashram which was founded on his injunctions.

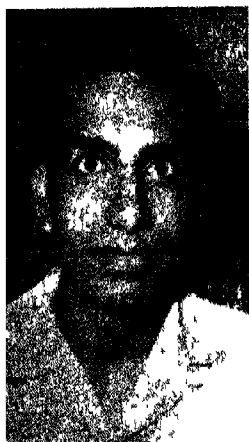
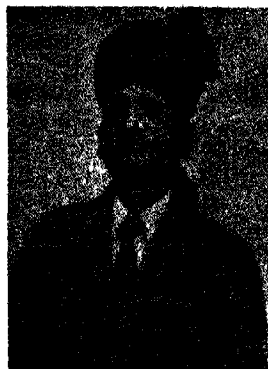
Mufti Ziauddin Babakhanov gratefully accepted the present and said,—

"This picture will be put up in my living room and my children and grand children will bow in reverence to the great Master whose largesse universal, like the Sun, shed its radiance over all humanity regardless of caste, creed and colour and who founded a common ground where all

Shri Askarn Ji Mukim, Bikaner, member of the World Conference of Religions

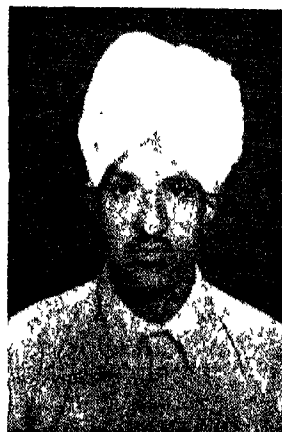
Convener of Boardin Committee of Worl Conference of Religion Shri Tek Chand Ji Jaı

Shri Bhadra Sen Ji, who rendered the English Translation of the Report of the World Conference of Religions

A Prominent worker of World Conference of Religions, Shri R.R. Jayna

Shri Parkash Chand Jain, prominent worker of the World Conference of Religions

vener Invitation Committee and the Secretary to Muni Shri Sushil Kumar Ji, Ramesh Chand Agarwal, A., L.L.B., Sahitya Rattan

Finance Secretary of the Sectariat to the World Conference of Religion Shri Sardari Lal Jain

A Prominent Worker of World Conference of Religions, Shri Tara Chand Jain

i Bhagat Ram Jain, retary Digambar Jain ishad, Secretary All ia Jain Mahamandal and minent Worker of the ld Conference of Religions

A prominent worker of World Conference of Religions, Shri Lachman Das Ji Jain

men could sit together for the attainment of self-knowledge and God-knowledge, which was the common goal of all religions.

It was nearing afternoon when the visitors took their leave after spending the best part of the day in the Ashram.

The informal function at the Sawan Ashram provided the much needed relaxation to the delegates from the formal meetings and discussions of the World Religions' Conference. It also cleared the air by removing all doubts and dissentions resulting from differences of opinion and restored the unity of spirit so esential for the great task ahead of fulfilling the mission of the Conference.

— —

Thanksgiving

The World Conference of Religions in Delhi ended with great success. The credit of its success does not go to any particular individual. In fact it is the result of direct and indirect co-operation of all. Many of my friends, colleagues and leaders of various communities doubted very much the success of this international venture, the basis of which happens to be *Dharma* or faith. They not only doubted its success but expressed their sense of no confidence in it. They were of opinion that religious conferences cannot produce as much effort and zeal as is produced by the political conferences. That is why they thought that gathering in such conference would be very thin. But in my mind there never was such a doubt or any lack of confidence regarding its success. Muni Shri Sushil Kumar ji had been anxiously preparing for this conference for years. He has dedicated h s life for this great cause. Inspired by the cause he called meetings at Ujjain, Bombay and Bhilwara. Here is Delhi, the work he did for the conference was a great sacrifice for a great ideal. Day in and day out he always thought of this unification of Dharma. His meetings with individuals and speeches that he gave produced such wonderful result as cannot easily be produced by any other means. We cannot pay off his debt for the work he has done for the welfare and betterment of man at large, merely by expressing in words our sense of gratitude. No words of gratitude will do for the great work h e has undertaken.

Thanksgiving

We can never forget to mention our beloved Rashtrapati for his kindly inaugurating the session, Vice-President of the Republic of India, Dr. S. Radhakrishnan for his kindly presiding over the conference, our Prime Minister Shri Jawahar Lal Nehru and Maulana Abul-Kalam Azad, Education Minister for their active participation and address to the gathering.

Foundation of this conference was in fact laid in the meetings of the Managing Committee which were held on the 23rd and 24th of June '57 in the Rashtrapati Bhawan. There was formed a committee of some very influential and well-known personalities. Shri Shanti Prashad Ji, a great industrialist was elected President and myself as the General Secretary of the Reception Committee. I was not prepared for this heavy responsibility but I could not refuse the requests of friends and well-wishers and thus I am here to bear the burden of responsibility. I was confident that I would get full co-operation of my colleagues and that I have got. They who doubted its success and had no confidence in the conference were surprised to see over two lakhs of people gathered in the Ram Lila Ground to attend the open session of the World Religions Conference and more than twenty thousand in each gathering in the Red Fort. What a success !

Achal Singh M.P,
General Secretary,
World Religions Conference

Delegates to the World Conference of Religions–Delhi, Nov. 1957

Russia

1. Mufti Ziauddin Babakhanov
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   Tashkent, (USSR)

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   Rector Moscow Ecclesiastical
   Academy, Moscow. (USSR)

3. Mr. Aleksiy Buveski
   S. Chisti Praolok,
   Moscow (USSR)

U.S.A.

4. Madame Clarence Gasque
   2552, North Vermont Avenue,
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5. Dr. George Wm. MacGregor
   25, East Jackson Chicago
   4, U.S.A.

6. Miss Bell Roth
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7. Mr. Louis Warter
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8. Mr. Daniel Hoffman, B.A.,L.L.B.,
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9. Mrs. Indra Devi
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10. Mrs. Ruth Alder Taylor
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13. Prof Henry Bailey Stevens
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15. Mrs. Maud Makemson
    Ewing Hall, Nila Gumbed,
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16. Mr. Alexander Markey
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England

17. Mr. W.A. Sibly, M.A., J.P.
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18. Mr. Geoffrey L. Rudd
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19. Mr. E Harris
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20. Mrs Mary E. Harris
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21. Mrs. Mildred J. Carpenter
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22. Miss Edna C. Smith
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23. Miss Janet Irwin
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24. Mr. Walter Fliess
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25. Mrs. Fliess
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26. Miss Theresa Henrietta Tyack
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Near Rugby, Warwickshire.

27. Mr.Richard St. Barbe Baker
The Firs, West End,
Southampton.

28. Mr. Charles L. Witt
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17th Street, Copnor,
Portsmouth, Hemshire.

29. Dr. Alan Stoddard
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30. Mrs. Ethel Stoddard
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31. Miss Elva Joan Blacker
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32. Mr. Jack Revill
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Farnham, Surrey.

33. Ian Michael Gabriel
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34. Mr. Woodland Kahler
Henri Martin, Paris 16.

35. Mrs. Olga Kahler
Henri Martin, Paris 16.

36. Dr. Jean Nussbaum
49, De la Erande Armee,
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37. Nathan Bernard
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38. Rev. Ferlz Berky,
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39. Dr. Jannos Dobos
61, Lieu Kourt,
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Germany

40. Dr. Fredrich Heinze
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    94/96, Copenhagen.

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53. Mrs. Julliya Dros Broker
54. Prof Fradikar Hiller

Norway

55. Mrs. H. Verg.

Spain

56. Mr. Gass P. Litchen
57. Mrs. Gass P. Litchen

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59. Mrs. Blanfa Robinsohn
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    152, Ben Yehuda Street,
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61. Smt. Assia Esther Malkiely
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    45, Ben Yehuda Street,
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62. A.A. Hikmat
    Iranian Embassy,
    New Delhi.
63. Kailiph Jahan
64. Prof. Pink Russell

Arab

65. Prof Mohd Almamoon

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    Kampala.
67. Mrs. Kamala Mohanlal
    P.O. Box 330,
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68. Mr. Pradhan Dainker
    P.O. Box 330,
    Kampala.

South Africa

69. Mrs. Peggy Bell
    Halway House Hotel,
    Kimberley C.P.

Pakistan

70. Ven. Dipankar Srijan
    Chittagong.
71. Ven. Subhuti Mahathera
    Chittagong.
72. Ven. Ratthapla *Bhikshu*
    Chittagong.
73. Ven.Vishudhananda Mahathera
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74. Mr. Devapriya Brind
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Hon. Secretary,
Dharmodya Sabha,
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78. Bikhu Anrudh
Anand Kuteer Vihar,
Kathmandu, (Nepal)

79. Mahadev Shamsher Bhadur
Rana, Pohara Darbar,
Kathmandu.

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80. Ven'ble Parawahera Wajirana

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88. Mahathera Vira Dharmawara

89. Bhikku Chhay-Phan, Phalainano
Vat Unnalom, Phnom Penh,
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90. Kong-Kou Piyasila
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96. Prof. Ho Shi Me,

97. Prof. Boshi Na Hi

98. Tu Po Yan

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11. Madan Kunwar Parekh,
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    Dhanraj Bhavan,
    Chanda.
12. Acharya Nagendra Tattvika
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24. Madan Moham Verma
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28. Jyoti Prasad Jain
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45. Jaswant Singh Nahar
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51. S. Puran Singh
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57. Prof. Prithvi Raj Jain M A.
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58. Dr. K.N.Dozle
Vigyan Shala Onkar,
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67. Ranjitmal Mehta
Retired High Court Judge,
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68. Sh.D. Sarvang Nand Chaitanya
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69. Manek Chand Jain,
Pannalal Bungalow, Hyderabad.

70. Shankar Sharma vyas
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71. R.S. Rastogi
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72. Swami Swemedra Ashram
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77 Sukhdev Nath Mahant
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78. Harish Chand Jain
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79 Hari Krishan
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80. Pt. Piyarelal Guruladas
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Taluka Anand.

81. Kanchaiya Ram
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Bhilwara.

82. Dr.H.M.Munje
Kishori Niwas, Binhana Road,
Kanpur.

83. Tarachand Bajaj
Khusai.

84. Mehant Ram Kishore Ji
Ram Dwara, Charkhewalan,
Delhi.

85. Swami Gangeswaranand Ji
Gita Prachar Bhavan,
Yamuna Bazar,
Delhi.

86. Badri Narayan Sulak
Sh. Sthanik Jain Religious
Examination Board,
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87. Qazi Ashfaq Ahmed
    Jamia College, Jamia Nagar,
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88. Mazir Azun
    Jamia Milia Islamia,
    Jamianagar, New Delhi.

89. Kamta Prasad Jain
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    Aliganj.

90. Sufi Nazir Ahmad,
    Serra Hung Asram, Ganga Ghat,
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98. Satish Chand Jain
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99. Chandrashekhar Shastri
    Paincipal Maharaj Sanskrit
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100. Mahant Prem Das Ji
    Desau Mohalla,
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101. Sant Sadhu Singh
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    Katra. Shersingh,
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102. Bhaktihardya Ban Maharaj
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    Delhi.3.

104. A.Q. Azam Abbasi,
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    Delhi. 6.

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Messages from Far and Near

Message From the Premier Marchioness of England The Most Hon. The Marchioness of Winchester

When India, the great land of my birth, was on the threshold of Independence, the first international conference ever to be held in the country took place at New Delhi. It was the Asian Relations' Conference in which I had the honour to take active part. Since Independence many important international conferences have taken place in India.

I rejoice that this meeting of the World Conference of Religions is held in India, where out of the intermingling of the Aryan and pre-Arayan culture have developed three great religions, namely, Vedic Hinduism, Budhism and Jainism. Not only that but India is the home of followers of the four great religions which arose in Western half of Asia, namely, Zoroastrianism, to which I have the honour to belong and of which my most revered father was a world renowned High President, Judaism, Christianity and Islam.

It has been my unique privilege to attend with my brother the distinguished Prelate-savant Dasturzada Dr. J.I. Pavry many such international interfaith Conferences in Europe and America, and I know of what great value such meetings are in promoting concord among nations.

I wish your discussions every success at this the World Conference of Religions.

Sd
(Bapsy Winchester)
Marchioness of Winchester.

"The Caravan of East and West is intensely interested in this important subject and hopes that the outcome of this conference will be fruitful for all mankind."

(Mirza Ahmed Sohrab
New York.
(The Caravan of East and West Inc.).

"With my kind greetings to you all and my sincere wishes for the great success of the occasion."

(Mrs. Clarence Gasque.,
Prasident World Vegetarian Conference
London).

"Trusting that your deliberations will lead to some practical success in every land and with greetings."

(The Baptist Union of Australia Inc.
C-2. Victoria.)

"Our best wishes go to the success of your most noble endeavour."

(Hiroshi Kashiwagi,
Coordinating Secretary
Buddhist Churches of America. 1881
Pine Street San-Francisco 9. Çalifornia)

"May your Conference under the Ahimsa-parole of your noble country-man Mahatma Gandhi contribute to the security of the world peace."

(Papstliches Werk der Glaubensverbreitung Franziskus Xoverius Missionsverein-Zentrale Aachen. Germany.)

"I most firmly believe in the need of the creation of a World-wide "AHIMSAK SAMAJ".

"As one of the firsh holder in Geneva and Switzerland of a "Citizen of the World" certificate, I hasten to assure your Conference of my entire and ultimate co-operation and support in your great and noble endeavour."

(Centre D'Initiation Bouddhique,
Geneve-Swiss Geneve-Suisse.)

"The Association wishes your noble work every success."

(Young Men's Buddhist Association,
Incorporated Colombo.)

"Best wishes to you for the sucess of your noble undertaking by arranging for this world Conference of Religions."

(Rev. Dr. John H. Manas,
New York
Pythagorean Society.)

"May the spirit which brings you together become the spirit of the World. You are leading the Masses toward an eager acceptance of diversity."

(Joseph E. Paden, Darmony Buddhist
Mission, U.S.A.)

"May your efforts prosper, and your conference bear fruit in the harmlessness we wish to see established in all human relationships."

(Reverned Jack Austin,
London W.C.I.)

"Highly appreciating your noble initiative and aims wish Conference full success {for benefit of world peace, friendly co-existence between all peoples and better human relations between men and women of all races nations and creeds."

(Prof. Albert Vajs,
President Federation & Jewish Communism, Yugoslavia)

Religion gave to the World the lesson of peace and Universal love. Religion had throughout the ages illuminated the human mind with the light Divine, but man, it seems, has left the straight path of Religion and is groping in the dark jungle of selfish sub-human existence. Religion provides the only hope for humanity and the revival of love, Truth and Non-Violence, the three corner-stones of religion, is the crying need of the day. For this purpose, which is also the objective of the World Conference of Religions, I pray for its success. I hope and pray that this conference spreads the message of Lord Mahavira to establish peace on earth.

Acharya Shri Atma Ram Ji

"If I am in Delhi, I shall be delighted to come. If I am not, my best wishes are with you on the occasion."

(K.M. Munshi, Bombay).

India is, as it were, a World Conference of Religions itself since people belonging to all the various religious faiths live in this great country in loving company since ancient times. Inter-religious concord and amity is a historical process here which continues to this day. After the achievement of Independence by India this process is spreading all over the World. Its progress depends on our purity of heart.

Acharya Vinobha Bhave

We are not on an unchartered sea of life. Every bit of this vast ocean has been carefully chartered for us. There are no rocks in the sea, against which we have not been warned. They have all been spotlighted. We can strike against them if we like but we have been well equipped to steer clear of them. The great Truths, which should shape human conduct have been crystallised in the teachings of every religion. We do not have to waste any time in trying to unravel the mystery of life. For the common man, for his day-to-day functioning, the secret of life has been well brought out by the great seers and Prophets.

By hating a man, we hate Him, and by injuring a man we injure Him. The path is thus clear before us. What is needed is very a difficult thing to do.

I am confident the wise men who will gather at the Conference, will be able to show to the bewildered humanity the path that leads to self-relisation. I wish every success to the deliberations of the Conference.

(Bhim Sen Sachar,
Hyderabad).

I hope and pray that this great concept of the Universal presence hallowed by centuries of our ancestral thought, will guide the belief of all our contemporaries and touch their conscience with the balm of understanding, peace and love which the Great Buddha taught his people influencing our actions and thought even of a forgetful World."

(Sh. Diwan Chaman Lall,
M. P. B.A. (Oxon), Barrister-at-law,
Senior Advocate, Supreme Court,
Advocate, High Court of Judicture
Punjab, 8 Windsor Place. New Delhi.)

"My best wishes to the Conference.

(Shri C. Rajgopalachari,
Ex. Governor General of India, Madras)

"The Governor wishes the conference every success."

(Sardar Gurmukh Nihal Singh,
Governor of Rajasthan).

"Wish the function great success."

(Lt. Col. K.T. Mangalmurti,
B.Sc., L.L.B., Vice-Chancellor, Nagpur).

The "Ahimsak Samaj" is bound to distinguish itself as a dynamic Society insiting upon the spiritual values, fostering and strengthening the moral forces in the world, and emphasising and making possible the building up of emotional, moral and spiritual maturity, wisdom and light in the minds and hearts of men. I wish this Conference of World Religions and this World Sammelan of Universal Righteousness, Love, Peace and Light, fullness of success. May peace be unto all mankind."

Swami Sivananda, Chancellor,
The Yoga-Vedante Forest University,
Rishikesh (Himalayas).

Let the conference forget the Man and the Beast and concentrate on building up a programme for the child of the world to give him adventure of life, thrills of production of goods through Science and Technology to remove want and poverty from mankind, internal discipline for freedom, a habit of sharing joys and sorrows of the world family and a sublimated outlook on life to release one from bondage of desire—I may say 'isms'—to live Manav Dharma—in short, all will be well with us, let us all the sure.

Let us live in the world for the joys of the world and yet discover God within us, or Godlessness if you please—by building up 'self' through Gyan, Bhakti or Seva in the service of man-kind.

Let me wish all success to the World Conference of Religions.

(Shri R.P. Shrivastava,
Joint Director of Education. (Planning),
Rajisthan, Bikaner)

In calling the "Ahimsa" as religion, we aim at asking humanity to learn to allow others, to live first and then live. In calling the "Ahimsa" as best religion, prophets of religion, wanted to teach humanity to become unselfish. It is mean to think of oneself without caring for fellow human beings.

The law of nature wants everybody to exist. Man is not complete, so long as he does not practise non-violence even towards animals.

The great souls have confirmed that life could be enlightened by International Co-existence, kindness, love and tolerance and the day the Scientists will realise this as Truth and Concept of Life the fortunes of suffering humanity will change for better. The day scientists will learn to walk and work in laboratories with touch of human soul, they will become the temples of peace, progress and prosperity and they will be looked up as living incarnations of God.

To relieve this world of torture and to bring world peace, needs a change in the concept of *Ahimsa* into kindness and respect for humanity and this is the real Truth.

Muni Shri Ramkrishan ji Maharaj

— —

Ahimsa Research Institute–Preface

A world Conference of Religions was held last year on the 17th and 18th of November, 1957 in which the religious heads of the world participated. They affirmed unanimously that Man's welfare and universal brotherhood could only be achieved through Ahimsa. Himsa, on the other hand, is an insurmountable obstacle Man had always progressed in his onward march with the help of Ahimsa. Even in these days, the Himsa may appear to be a necessity of life, yet it cannot possibly give a correct lead to Man nor help in the making of Man.

The history of Ahimsa can be traced back to the hoary past. Whenever Himsa ruled supreme in the world, the enlightened beings restored the equilibrium in the individual or the society by indoctrinating the principles of Ahimsa. Both Lord Mahavira and Lord Buddha laid a great stress on developing control over the self in man. Their code of social conduct is doing immense good to the society even in this age. Their rigid rules of self-discipline are much stronger and more effective than the administrative principles of state-control; for these are adopted voluntarily for the sake of self-realisation and God-realisation. The kindly administration of Ashoka, the loving social set-up of the Quakers and Red Indians and the code of justice of Confucious were all based on the principle of Ahimsa and have come to us from the most ancient heritage.

In the present age, Man has after passing through a series of stages in the political development of society, come to believe in the greatness of social strength and world brotherhood is the Clarion's call of the times. Mahamta Gandhi even in the field of politics, has not only been successfully able to build the destiny of the nation through Truth and Non-Violence, but has attracted the world attention towards these basic needs of the humanity.

While talking of the present day ills of the society, he once said, "Whenever I look at the thick and fast-gathering clouds that threaten to overwhelm the world, then suddenly through the enveloping darkness there flashes forth the light of Ahimsa. I have a firm belief and conviction that the new social order will be based on Ahimsa. Both for the individual and society in all their activities, material, political or religious shall be

governed by the principles of Ahimsa and these alone can ensure peace in the universe. Shri Vinoba ji, the devoted disciple of Mahatma Gandhi, has dedicated himself heart and soul to rescue, with the help of Ahimsa, the bleeding humanity.

In the words of Late Kishorilal Mushruwala, we had so far been trying to inclucate the doctrines of Ahimsa in the personal life of individuals, but now its need is being felt, all the more, for injecting them in the life of the society. An individual with all his best intentions towards Ahimsa may, owing to his inherent weakness, take to Himsa, nay, he often does so, but a society that has rooted itself in Ahimsa can easily win over this weakness. The strength that springs from social organisation, saves both man and society from falling away from its ideals. On the occasion of the World Conference of Religions, the decision to set up "Ahimsa Research Institute" originated from this very idea. The resolution on this subject had the support of all the representatives from different countries of the world. The President, Vice-President and the Prime Minister of India and other leaders were kind enough to extend their patronage to this noble cause.

Mahatma Gandhi, in the Delong Conference of the Gandhi Seva Sangh in 1930 was quite anxious to give a practical shape to the scheme of Ahimsa Sangh; but it could not mature. It is just possible that this World Society for Ahimsa that has now been set up, may be able to spread the ideal of Ahimsa thoughout the world and help in securing world peace.

I wish the Ahimsa Sangh a great success. I hope that every member of this society shall have a living faith in the principles of Ahimsa and every one will try to serve the cause with all his heart, mind and soul.

(Muni Sushil Kumar)

Memorandum of Association
of
The Vishwa Ahimsa Sangh

(Registered under Societies Registration Act XXI of 1860)

1. The Name of the Society is "THE VISHWA AHIMSA SANGH"

2. The Registered Office of the Society will be situated at No. 12, Lady Hardinge Road, New Delhi in the territory of Delhi.

3. THE AIMS AND OBJECTS OF THE SANGHA are :—

(*a*) To practise, promote and foster the ideals of Truth and Ahimsa;

(b) To realise the fundamental unity of universal brother-hood of mankind by preventing strife among nations and groups and by promoting the cause of international and inter-racial peace and amity ;

(c) To inculcate the spirit of tolerance and respect for all religions and creeds;

(d) To uphold moral standards and spiritual values which enrich human life;

(e) To work for the recognition of the sanctity of life in all its forms;

(f) To work for promoting vegatarianism;

(g) To start Ahimsa University or Research University;

(h) To set up institutions and libraries for studies and research ;

(*i*) To Publish books, periodicals, and other literature;

(j) To award prizes, stipends, scholarships, fellowships, and other forms of assistance ;

(k) To co-operate with other societies, institutions and organisations that have similiar objects as the Sangha;

(l) To open branches and to affiliate the institutions or bodies having similiar objects;

(m) To organise seminars, conferences, spmposia, debates etc.

(n) The Society shall have power to acquire, receive, collect and hold property of any kind, including land, securities and negotiable instruments, to construct and maintain buildings, to manage, sell, transfer or otherwise dispose of or deal with property of any kind, belonging to the Sangha, to raise monies and funds in such manner as may be deemed fit for and on behalf of the Society;

(o) To do all other such acts as may seem necessary or proper for the achievement of any or all of the objects mentioned above;

4. The name, address and occupation of the present members of the Executive Committee (or governing body) are :

....

....

5. We the undersigned are desirious of forming a Society under the Societies Registration Act XXI of 1860 in pursuance of of this Memorandum of Association :—

....

....

—

A good Organizer of Bhilwara and Ujjain Sarv Dharam Sammalen *and prominent worker of* World Conference of Religions, Shri Jaswant-Singh Nahar, Advocate.

Convener of the Invitation Committee and prominent worker of World Conference of Religions, Shri Pindi Das Jain

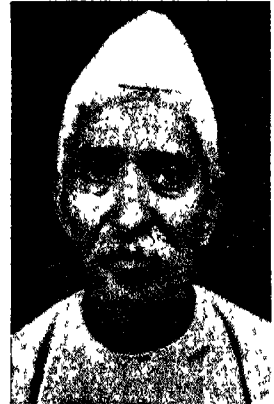
A helping hand of World Conference of Religions Sant Faqir Chand Ji Maharaj

Prominent member of the reception Committee, Shri Lal Chand Mittal.

A prominent Youth worker of World Conference of Religions, Shri Nathu Ram Jain

Convener of the woman workers and prominent member of Vishva Ahimsa Sangh
Shrimati Rajeshwari Devi

Member Propaganda Committee Shri Gian Chand Jain

A prominent worker of World Conference of Religions,
Shri Choran Lal Ji Maloo

Member of World Conference of Religion,
Shri Bool Chand Jain

Rules and Regulations
of
The Vishwa Ahimsa Sangha

1. Interpretations :

(a) "Sangha" means the Vishwa Ahimsa Sangha ;
(b) "General Body" means the general body of the members of the Sangha ;
(c) "Council" means the Governing Council of the Sangha ;

2. Patrons.

The Governing Council may invite such persons as may deem fit, to be its patrons.

3. Member of the Sangha :—

Any person of the age of 21 or above, who subscribes to the objects of the Sangha by a written declaration to that effect in form,—

(a) Shall be eligible to be a member of the Sangha.

4. The following shall be the categories of the members of the Sangha :—

(a) **Founder Members :—**

The Founder members are those who have associated themselves for the purpose, described in the Memorandum of Association and have set their hands thereunto and formed themselves into this Society under Act XXI of 1860.

(b) **Life Members :—**

A life member is one who agrees to devote his whole life to the furtherance of the objects of the Sangha, or who has rendered distnguished services to the humanity and who has been accepted as such by the Governing Council.

(c) **Donor Members :—**

A Donor Member is one who has paid Rs. 1000/— or more. He shall be a member of the Sangha for life.

(d) **Honorary Members :—**

An Honorary Member is one who has been accepted as such by the Governing Council by virtue of his eminence.

(e) **Ordinary Member :—**

An ordinary member is one who pays Rs. 12/— per year as membership fee.

5. The following will be the office bearers of the Sangha :—

(a) **President :—**

To be elected by the Governing Council.

(b) **Vice President :—**

(not more than five) to be elected by the Governing Council for a period of three years among its members;

(c) **General Secretary :—**

To be appointed by the President every year from amongst the members of the Council.

(d) **Secretaries :—**

(not more than three) may be appointed by the President every year from amongst its members; if and when required.

(e) **Treasuer :—**

To be elected by the Council for a period of three years from amongst the members of the Council.

6. **Governing Council :—**

(a) The Governing Council shall consist of not more then one hundered members. The Founder members nominate as first members of the Governing Council up to 75. The Governing Council shall be entitled to co-opt as its members not more than one-third of the total number of the members, nominated by the founder-members.

(b) The Governing Council shall not be subject to dissolution. As nearly as possible one-fourth of the members thereof shall retire on the expiration of every three years in accordance with the provisions, to be laid down by the Council in that behalf and the vacancies thus created, will be filled by the remaining members of the Council by election, from amongst the members of the Sangha. The retiring members are eligible for re-election.

7. (a) The Governing Council shall have power to refuse membership to any person without assigning any reason.

(b) The Governing Council shall .have power to make bye-laws which shall not be contrary to the provisions of the constitution.

8. (a) **Executive Committee:—**

It shall consist of not more than 22 persons and not less than 10 and shall include,—

(a) The President.
(b) Vice President.
(c) General Secretary.
(d) Secretaries.
(e) Treasurer.
(f) Members of the Council up to 14, to be elected by the Governing Council every three years.

9. **Powers and Duties :—**

The Powers and Duties of the Sangha, Governing Council, Executive Committee and the office bearers shall be defined by the Governing Council.

10. The Governing Council shall meet at least once a year and shall deal with the following at its annual meeting :—

    1. Annual Report of the Sangha ;
    2. Statement of audited annual accounts;
    3. Budget of estimated income and expenditure next year.
    4. Appointment of an Auditor;
    5. Other important matters with the permission of the president.

11. The Governing Council shall meet at least once a year to review and plan its activities.

12. The meeting of the Executive Committee shall take place at least once in two months.

13. (a) The quorum for a meeting of the Governing Council shall be one-tenth of the total number of its members.

    (b) The quorum for a meeting of the Executive Committee shall be one-fifth of the total number of its members. Provided that one of them must be other than office-bearers.

14. **Period for Notices of Meetings :—**

    (a) One month for a meeting of the General body.
    (b) 20 days for a meeting of the Governing Council.
    (c) 7 days for a meeting of the Executive Committee.
    (d) Emergency meetings of the Governing Council and Executive Committee can be called by the President at shorter notices.

15. An amendment in the Constitution and the rules and regulations of the Sangha will be made by the Council, if two-thirds of the members present in its meeting, convened for the purpose, agree to it.

16. No paid employee of the Sangha shall be eligible for election as a member of the Governing Council.

17. The financial year of the Sangha shall be the Calender year.

18. The Society may sue or be sued in the name of the President.

19. All the necessary provisions of the Society Registration Act shall apply without any change.

20. A copy of the rules and regulations of the Sangha, certified to be a correct copy by four members of the Governing Council is filed with the Registrar of Joint Stock Companies, Delhi, along with this Memorandum of Association.

21. In the case of dissolution of the Sangha, if there shall remain after the satisfaction of all debts and liabilities any property or fund whatsoever, the same shall not be paid or distributed among the members of the Sangha or any of them, but shall be given or transferred to some other association or associations having objects simillar to the object of the Sangha to be determined by the votes of not less than three-fourths of the members personally present at the dissolution. Certified to be true copy of the Rules and Regulations of the Vishwa Ahimsa Sangha.

1. Anand Raj Surana.
2. Mool Chand Jain.
3. Ram Lal.

Dated :—20th May, 1958.

Members of the Governing Body.

The Memorandum of Association
of
the World Fellowship of Religions

Preamble

The World Fellowship of Religions is established on the basis of Dharma (True Religion), with the following purposes:—

(a) It shall try to create a genuine interest in the true spirit of religion,

(b) It shall try to foster interest in the realisation of ultimate reality,

(c) It shall try to raise the moral standard of masses for universal peace and all-round progress,

(d) It shall try to pacify tension arising in the name of religion, caste, nationalism and other elements of disunity.

1. Name:—

The Association shall be called "The World Fellowship of Religions" and *shall hereafter be referred to as "FELLOWSHIP"* or W.F.R. It is a voluntary federation of various religions of the world.

2. Object Or Basis :—

Dharma (True Religion)

3. Objective or Purpose :—

Perfection of Man (Manavta)

4. Activities or Steps to Achieve the Above Objective:—

(a) To seek, find out, decide and disseminate the Truth, the Reality and the Universality of Religion.

(b) To establish Religion as the only basis of both the Education and the Administration of Man.

(c) To disseminate the ideas of World Peace and Brotherhood in Man through Religion.

(d) To create opportunities for the common man, to realise his own self by returning to his basic origin.

(e) To investigate the procedure of Natural Activities existing in every man for the perfection of the entire Man.

(f) To encourage the comparative study of various creeds, philosophies, art and science as an aid to real understanding of religion.

(g) To foster the spirit of tolerance towards all religious teachers and their teachings, and to be engaged in peaceful co-operation in the interest of maintaining world peace and to develop the practical aspect of real service of life with life.

(h) To gather moral force, to combat the disintegrating forces which threaten the very existence of man.

(i) To organise branches and set up centres of W.F.R. all over the world.

(j) To establish and maintain libraries and reading rooms.

(k) To propagate the ideals of the Fellowship by means of Publications, Conferences, Literature etc. and by establishing connections with other organisations with similiar aim and objective.

(l) To train and appoint teachers and missionaries for propagating the ideals of the Fellowship.

(m) To purchase, take on lease or in exchange hire or otherwise movable and immovable property to arrange for building premises etc. for W.F.R.

(n) To raise funds by fees and contributions, donations and subscriptions, loans or otherwise as may be found expedient.

(o) To invest surplus funds in securities or properties, as may be determined from time to time.

(p) To carry on any other work as may directly be conducive to the propagation of W.F.R. Ideals.

5. The income and property of W.F.R. whenever desired, shall be utilised solely towards the propagation of the object of the Fellowship and no portion thereof shall be paid by way of dividends, bonus, profit or otherwise to past or present members of the Fellowship. Provided that nothing herein contained shall prevent the payment of remuneration or honorarium to any officers or servants of the Fellowship or to any members thereof or any other persons thereof in return for any services rendered to the Fellowship; nor prevent the payment of interest or bonafide loans for the Fellowship.

6. No member shall te personally responsible for the financial responsibilities incurred by the Fellowship.

7. In the event of the dissolution of the Fellowship, the General Council shall be responsible for directing the residual funds or other assets of the Fellowship to another organisation whose purposes are similiar to those of the Fellowship, as may be determined by the votes not less than two-third of the members present personally or by proxy at a General Council meeting specifically called for the purpose, or in default thereof by such Judge of Court of Law as may have jurisdiction in in the matter.

8 (a). Till the formation of the Regular General Council as per rules and regulations of this Constitution, all powers are to be entrusted to the Convenor who shall select members and office-bearers of the Executive Committee of the W.F.R. and he shall also declare the names of the members of the first Provisional General Council under the Presidentship of the Convenor so elected through a Resolution passed unanimously in the open session of the World Conference of All Religions held on 18th November, 1957, at Red Fort Delhi for the promotion of the World Fellowship of Religions.

8 (b). Name, address and occupation of the persons who are elected as members of the Provisional General Council by the Convenor-President, are as follows :—

....

....

The following persons have been declared as Members of the First Executive Committee of the W.F.R. by the Convenor-President.

....

....

8. (c) This Constitution, including its Preamble, Memorandum of Association and Rules and Regulations of the World Fellowship of Religions, shall be registered according to the Society Registration Act (1860) under the signature of three members of the Association and the above named persons being members of the General Council of the Fellowship is hereby certified under the signatures of the Convenor, the working President and the General Secretary that such copy of such rules and regulations of the said Fellowship, is correct.

As witness our several and respective hands.................................... this..day of..195

....

....

— —

Rules and Regulations for the Management of the World Fellowship of Religions

1. Headquarters

The Registered Office and Headquarters of the Fellowship shall be located at 12 lady Hardinge Rd, New Delhi, India.

2. Membership

(a) Every person (not below the age of 18 years) without distinction of race, nationality and religion and believing in and subscribing to the aim and objects of the Fellowship shall on application in writing, in the form prescribed for the purpose, be eligible for membership. Any religious society may also get membership on payment of Rs. 50.00 per annum.

(b) Admission to membership may be obtained through the President or the General Secretary or the Secretaries-in-charge of the different branches of W.F.R.

3. Classes of Members.

(i) PATRON MEMBER—A person making a donation of Rs. 5,000-00 or more shall be termed as patron-member.

(*ii*) LIFE MEMBER—A person making a donation of Rs. 1,000.00 or more shall be termed as life-member.

(*iii*) ORDINARY MEMBER—A person giving an annual subscription of Rs. 50.00 shall be termed as ordinary-member.

(*iv*) ASSOCIATED MEMBER—A person giving an annual subscription of Rs. 10.00 shall be termed as associated-member. He shall not have the right of vote.

Note :—The annual subscription shall be payable in advance.

(*v*) HONORARY MEMBERS—The General Council may confer the distinction of honorary membership, on persons of eminence or on persons distinguished for their services to the humanity or to the Fellowship.

4. The members shall have the following rights and privileges ;—

(*i*) To attend all the meetings of the Fellowship.

(*ii*) To vote at all such meetings.

(*iii*) To use the library of the Fellowship as per rules in this behalf.

(iv) To attend all classes for the instruction of the members and to receive individual instruction if possible and practicable.

(v) To obtain the publications of the Headquarters at a special discount of 10 per cent on published prices.

5. (a) A member shall cease to be a member by resignation or by non-payment of an annual subscription for two consecutive years.

(b) The General Council or the Executive Committee on a requistion signed by twenty-five members may suspend or remove a member from rolls of the Fellowship to hold first election of the President and members of the General Council.

6. **The Provisional General Council**—The provisional General Council within one year of the adoption of this Constitution, shall call a General council Convention of all the members of the Fellowship to hold first election of the President and members of the General Council.

7. **Convention of the Fellowship**—The General Secretary shall, every third year, call an ordinary general convention of the Fellowship in the first week of November. The time and place of the next session shall usually be decided in the convention which may be held in different countries.

8. The General Convention shall inter-alia transact the following business :—

(*i*) To elect the President and members of the General Council and to confirm the proceedings of the last Convention.

(*ii*) To make a general survey of the work done by the Fellowship during the last three years.

(*iii*) To frame a programme of work for the next period of three years.

(iv) To consider the suggestions, if any, and to lay down policy and directives in this behalf.

9. For transacting business of the Convention, the quorum shall consist of not less than 25 members.

10. The General Secretary shall give a notice of 60 days along with a copy of Agenda to the members of the Fellowship but non-receipt of the notice by any member shall not invalidate the proceedings of the Convention.

11. The President or in his absence the Vice-President or in the absence of both, a member selected from the General Council, called for the purpose, shall preside.

12. Each member shall have a single vote except the Chairman of the Convention, who shall have a casting vote in addition to his own.

13. An extraordinary general convention, on the requisition of 10 members of the General Council or 25 members of the Fellowship may be convened by the President or the General Secretary, specifying the business to be transacted within three months of requisition.

14. The General Council shall be the Governing Body of the Fellowship and shall consist of not less than 30 Members besides the President, for a period not exceeding 3 years by the vote of the Convention of the Fellowship.

The President shall be competent to appoint by nomination, from amongst the elected members, the following :—

(i) Vice-Presidents not exceeding four, as he thinks fit.

(ii) Secretary or Secretaries not exceeding five, as he thinks fit (as general, organising, publicity, finance and office Secretary).

(iii) Treasurer.

15. The retiring members shall be eligible for re-election.

16. The General Secretary shall be the Secretary of the General Council.

17. Life of the General Council shall ordinarily be three years.

18. The General Council will be competent to remove any of the members or any officer of the Fellowship (Excepting the President) and for any misconduct 2/3rd majority of its whole number of members at a special meeting called for the purpose, with a clear three months notice caused.

Note :-On requisition of 25 members the President can suspend such members or officers.

19. The interim vacancies in the General Council caused by death or otherwise shall be filled up by the General Council from amongst the members of the Fellowship till the next election.

20. The General Council shall ordinarily meet once a year at the time of the convention of the Fellowship, but a special meeting may be called by the President at any time and shall be called by him or the General Secretary on a written requisition of not less than 1/4th of the total number of its members, with a clear 3 months notice in advance stating the special business for the same.

21. At all meetings of the General Council, ordinary or special including adjourned, members may vote in person or in writing or by proxy duly given to another member, but no member shall cast more than one vote and exercise not more than 5 proxies. The quorum for transacting business shall be 10 but there will be no such restriction for an adjourned meeting.

22. The President or in his absence a Vice-President shall preside at all meetings of the Fellowship and in the event of a tie have an additional casting vote.

23. To promote any of the objects of the Fellowship, the General Council shall be competent :-

(*i*) To carry on any work in this connection.

(*ii*) To raise loans in such manner and form from such persons as it may think fit. When a loan is to be taken from outside, it can be done only after a resolution to that effect is passed by 2/3rd majority of the number of members in a meeting in which at least 2/3rd of the total numbers of members are present and which is specially called for the purpose.

(*iii*) To borrow moneys from the funds of the Headquarters or those of the branch offices and other centres not endowed or earmarked for any specified purpose or object.

(iv) To lend money to branch offices or local centres.

(v) To invest surplus funds in Government and other approved scheduled securities, banks or safe deposits or saving bank accounts with post offices or other Government bodies.

(vi) To frame, change, repeal rules and bye-laws for the conduct of its own business and that of the Fellowship provided the same are not inconsistent with the rules and regulations of the Fellowship and to get approved by the General Council in the Convention.

(vii) To delegate or revoke delegation of any part of its own authority to any person or persons, body or bodies by a certificate in writing under the seal of the Fellowship.

(viii) To authorise or empower any person to raise subscription and donations from the public, by a certificate in writing under the seal of the Fellowship.

(ix) To appoint one or more Inspectors for a period not exceeding two years with powers under the directions of the General Secretary to look into the working, record, documents and accounts of any branches or local centres.

(x) To receive the annual report of the General Secretary.

(xi) To approve the yearly statement of the audited accounts.

(xii) To appoint auditors for the ensuing year.

President

24. The term of the President shall be three years.

25. Six months before the expiration of the President's term the Genral Secretary shall call for nomination for the office of the President from the members of the Fellowship each of whom shall be entitled to make not more than three nominations with the consent of the nominees.

26. All nominations received with the consent of the nominees shall be filed with the Secretary within two months preceding the election, and he shall place the same before the executive committee for scrutiny and drawing up the final lists.

27. With the expiration of six months, the vote shall be counted and the nominee receiving the largest number of votes shall be delcared elected to the office of the President.

28. The president shall exercise the following powers :—

(*i*) To nominate the Vice-President who shall carry on the functions of the President in case of the President's death, disability to perform his duties by accident, serious illness or otherwise.

(*ii*) To appoint General Secretary, Secretaries, Treasurers and subordinate officials and additional members.

(*iii*) To substitute any appointee of his own, if necessary.

(*iv*) To make all temporary appointments and to fill provisionally all vacancies.

(*v*) The Fellowship may sue or may be sued in the name of the President.

(*vi*) To appoint attorneys for such periods and purpose and on such terms and conditions as he may think fit.

29. The President shall be the Chief Executive Head and shall conduct and direct the business of the Fellowship in accordance with its rules.

30. He shall be the custodian of all archives and records of the Fellowship.

The Executive Committee

31. The General Council shall at each annual meeting appoint an Executive Committee for the ensuing year consisting of not less than 7 and more than 10 members. Interim vacancies may be filled by co-option.

32. The Executive Committee shall meet at least once in every month for the consideration of accounts, sanction of the items of expenses and the despatch of any other business. A special meeting may be called by the President whenever he thinks fit and shall be called by him or the General Secretary when requisitioned by three members of the Committee stating the business thereof.

33. At a meeting of the Executive Committee, five members shall form a quorum.

34. The Committee shall in the absence of the President, Vice-President, elect a chairman to preside over the meeting and he shall have a [illegible] vote in addit on to his own.

Functions of the Office Bearers

35. The General Secretary shall cause proper records and accounts to be kept of the Fellowship, its affairs and property.

36. The General Secretary or any duly authorised Secretary will receive and realise all funds, dues donations, contributions, grants etc, and issue receipts for the same. The amount so received shall be made over to the Treasurer, who shall deposit such collections in the scheduled banks or post offices saving banks in the name of the Fellowship.

37. The President, the General Secretary and the Treasurer, shall operate the accounts, draw interests on Govt. promisory notes and other securities, renew or consolidate such securities belonging to the Fellowship and also sell Government Promisory notes or other securities belonging to the Fellowship subject to the governing body's resolution authorising such sale. The Governing Body shall provide the General Secretary with imprest money of Rs. 500.00

38. All properties by way of gift, endowment, purchase or otherwise, shall be acquired in the name of the Fellowship and all such properties when so acquired shall vest in the Fellowship.

39. All properties acquired either for the Headquarters or for any branch office or local center shall be utilized for the Headquarters or for that branch office or local center as ths case may be, and they shall be devoted to the general purposes or to any specific objects of such centres according to the intention of the donors or subject to any special directions by the endowers of the properties.

Audit

40. The accounts of the Fellowship shall be annually audited by an auditor or auditors to be appointed by the Fellowship in meeting. If in any year such an auditor is not available for some unavoidable reason, the Governing Body shall have the power to appoint another in his place for the year.

Seal

41. The Fellowship shall have a common seal of such make and design as the Governing Body shall decide.

42. The seal shall de affixed to all formal documents in the presence of two members of the Governing Body of whom one shall be the President or the Vice-President or the General or any other Secretary.

Branch Offices aud Centers

43. All branch offices and local centers shall conduct and manage their own affairs on the lines as indicated above with such modifications as may be necessary to suit their own conditions, needs and requirements but not in a way that may contravene general policy of the Fellowship or deviate from the aim and object of the Fellowship.

44. In all matters that may be of doubtful or contentiousna ture, it shall be the duty of the branch offices or local centers to refer the matter to the Headquarters of the Fellowship for necessary guidance and direction.

45. All branch offices and centers shall conform to the rules and regulations framed by the Fellowship for their guidance and scrupulously follow any directions and circulars received by them from the Headquarters.

Revision

46. The General Council, of their own motion or on the motion of the Executive Committee and after at least three months notice has been given to each member of the said Council, may, by a 2/3rd vote of those members who vote in person, in writing, or by proxy, make, alter or repeal the rules and regulations of the Fellowship, in such manner as it may deem expedient.

47. The General Council may frame bye-laws not inconsistent with these rules and regulations and may add, alter, or repeal such bye-laws which are consistent with the said rules and regulations, as it may deem expedient.

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Ahimsa Research Institute—Its scope and sphere of work

Nowadays wherever one goes one hears talk of Seminars. Those who understand the meaning and object of Seminar follow it up by setting up appropriate institutions or circles. It has, however, become a fashion these days to invite a few persons to speak on certain subjects and call the gathering a Seminar. The term University likewise, has also become rather cheap. Sometimes a high school is called a College. A university, in the real sense of the word, should have faculties of all the modern arts and sciences. The term University means a disciplined group of scholars and research workers of all arts and sciences.

It may be rather bifficult to arrange for the dissemination of knowledge of all arts and sciences, even for big institutions. But unless there is arrangement of teaching of main arts and sciences the term university cannot be justifiably applied to an institution.

When we speak of a Sanskrit University we mean therby an institution devoted to the study and research of Sanskrit Literature. As a matter of fact, Sanskrit University, to be true to its name should provide for the teaching and research of all the various fields of study and research through the medium of the Sanskrit language. But nowadays nobody takes such a wide view and this is not practical also.

The names, Muslim University, Sikh University, Hindu University etc, have different connotations. The Hindu University of today is not meant for Hindu students only. Students from all countries, belonging to all the different religions can find admittance in it. It is not also laid down that only Hindu Professors should be allowed to teach in a Hindu University.

The Hindu University is also not expected to give prominence to ancient arts and sciences of Hindus in its curriculum. It is also not laid down that donations for that University should be accepted only

from Hindus. It is also not binding on the Hindu University to conduct its teachings in such a way as to inculcate a feeling of respect and admiration for Hindu Culture.

Notwithstanding all this we find a feeling ofk inship for the Hindu University among the Hindus who even look up to it to uphold their ideals.

The same holds true for the Muslim University.

A University gives prominence to a particular language which it adopts as its medium of instruction and undertakes the responsibility of satisfying the needs and requirements of the particular region or country where it is situated.

Ahimsa University is a different type of University. Ahimsa University cannot bind itself to the service of any particular geographical region or country. It cannot restrict itself to any particular language as its medium of instruction. The Ahimsa University shall be motivated by the ideal that Ahimsa (Non-Violence) is the Universal Law of Life and that mankind, consciously or unconsciously in the natural course of its progress and growth moves towards Ahimsa. The fulfilment of life will depend largely on the measure of Ahimsa pervading our individual life, family life and community life. The main function of the Ahimsa University would consequently be to discover ways and means to introduce Ahimsa in all tha various fields of artistic endeavour, studies and research with international help and co-operation.

The Ahimsa University will of course work for the propagation and clarification of the ideal of Ahimsa, a cause so dear to the Jains, the Vaishanavas and others who have adopted it as their main creed. But this will not be its main objective. Its endeavours will cover a much wider field. The Ahimsa University will conduct a thorough and comprehensive research with a view to finding out ways and means of introducing Ahimsa in all the various fields of human life and endeavour. To see that men do not take to Himsa (Violence) in obtaining the food they eat and the dress they wear, that Ahimsa is adopted as a moral code for individual and family life and to introduce Ahimsa in the wider field of social relations, economics and public administration would be that object of the Ahimsa University. The main purpose of the University would be to eliminate tension and strife between man and man caused by the differences of caste, creed, race, nationality and colour and to foster a spirit of co-operation and brotherhood in its place.

The background of this comprehensive, all-pervading, spiritual concept of Ahimsa is this, that in the entire sphere of life we find Himsa or Violence. Himsa is the law of life, the very nature of life. In a way it can be said that Himsa is the very basis of life. The principle, "live and let live," has been laid down following the recognition of this fact.

But Himsa or Violence does not make for the fulfilment of life. It is not the purpose of life. The purpose, the fulfilment, the joy of life is the development of Ahimsa. Himsa may be the fact of life. Ahimsa is the law of life; the fulfilment of life.

A French writer pondering over the inevitability of Himsa had written that "Living is Killing," that we cannot live without Himsa. An Indian writer wrote back to that French writer,—"Living is Killing is a fact of life, but while recognising this we have to rise above it. We feel that killing the least is living the best and that the purpose and the fulfilment of life is summed up in this principle."

The course of modern scientific research runs contrary to this principle. It consists of vivisecting, cutting into bits, grinding and burning things in acids in the laboratory with a view to discovering the nature of matter. The modern sciences, Physics, Chemistry, Botany and Biology have all followed this course of research for their development.

The course of modern research follows the same lines as that of the police which applies the third degree methods of torture to suspects in a case with a view to obtaining the secret of a conspiracy. The Ahimsak line of research will perhaps succeed in replacing these methods of scientific research by inventing yogic methods of research to obtain the required information on the nature and development of matter.

To reconcile ourselves to the basic conflicts—between different classes and sets of individuals as being inherent in the very nature of human beings and to discover natural laws of these conflcts is one way. The way of Ahimsa is different. It aims at eliminating all conflicts between man and man and replacing them by a spirit of natural kinship and brotherhood between man and man through love, co-operation and service.

To recognise the divisions of mankind into rich and poor, masters and servants, the rulers and the ruled, the civilised and the uncivilised,

beings as natural and inevitable and to subscribe to a system which tends to perpetuate these divisions is the unsocial way; the way of Himsa. The way of Ahimsa is to eliminate all conflicts that divide men and to strive to inculcate the sense of equality and brotherhood among men.

The Ahimsak *way of life would be to draw attention to the* cruel and vicious nature of hunting of animals and killing them for food and afford protection and sanctuary to all living beings. There is another subtle and more terrible form of Himsa (Violence) rampant in human society, viz, the exploitation of the have-nots by the haves, through the power of money and administrative authority. The Ahimsa University would draw the attention of the society to these things with a view to eradicating them. This in fact, would be the main object of the Ahimsa University.

The ultimate goal of the University would be to lead the human society more and more towards the adoption of Ahimsak way of life and see to it that the means to achieve this end are also based on Ahimsa.

Those individuals or groups who strive to gain their selfish ends through Himsa, (Violence) who try to maintain their hold on Capital resources, who do not wish to let go of their power to suppress and dominate others do not object to the propagation of the Ahimsak ideal, for they know that as long as the means adopted for social reform are based on Ahimsa (Non-Violence) they are safe from molestation.

They do not however, realise that the Ahimsak (Non-Violent) revolutionaries while enduring pain and physical torture, through self-sacrifice, strike at the very roots of privilege and power that exploits others and they bring about the revolution in life through revolutionising the thoughts of men.

If due to any reasons, it may not be possible to do so, Ahimsa will lose force as a weapon of reform and the exploited sections of society will take to violence culminating in a bloody revolution.

To eliminate the danger of a bloody revolution it is essential that we devise ways and means whereby all sorts of social injustices may be successfully eradicated through Ahimsak (Non-Violent) means.

Ahimsa Research Institute—Its scope and sphere of work

Gandhi ji had invented and applied the Ahimsak weapon of Satyagraha. It will be the aim of the Ahimsa University to fully develop this weapon and to find new ways of its application or such other methods of bringing about social reform.

With the elimination of artificial differences of high and low based on power and pelf of privileged classes, the differences of religion, race and colour would automatically lose their bitterness and rigidity. But for this we have to discover the root-cause of these differences and to apply the co-ordinated force of Ahimsak means for their eradicat on.

The establishment of the Ahimsa Uuiversity is the crying need of the time. Such an institution, when established, will have to have the help and co-operation of all the different nations, religious societies and classes of people for its success. There will be no predominance of any sect, religion or nation in it and no particular religion or school of thought will have any weightage in it.

The clarification of the ideal of Ahimsa will not depend only on religious doctrine, nor on the commentators of religion; it has to be based on the study of history, of sociology and psychology and it should have a spiritual background. It should have the support and co-operation of both vegetarians and non-vegetar ans. Tne Ahimsa University will not permit itself to be used for the propagation of any religion or sectarian ideal. It will not be dominated by any particular nation or country. The institution will have as its fundamental principle the equality of mankind and respect for the individual.

The establishment of such an institution will not depend on the collection of funds or on Government charter. It can only be possible through the personal influence of a dedicated soul who by his example will attract capable persons to work for the institution. If it is the crying need of the time the natural law of supply and demand must produce some individual to undertake this burden.

Until such a person comes along we have to march forward in this direction by setting up small organisations and groups. If even this is not possible, there should be no bar to individuals endowed with spiritual vision and inspired by ideal of service to take initiative in this direction. If it is the need of the hour the individual efforts in this direction are bound to be co-ordinated into an effective organisation sooner or later.

—**Kaka Saheb Kalelkar**

Ahimsa Research Institute
–Proposed Plan

1. Theoretical

(*i*) Ahimsa Encyclopaedea of East & West—systematic arrangement of research studies about Ahimsa.

(*ii*) Research Centre—Arrangement for studies from School-Stage to the University-stage.

(*iii*) International Cultural Centre.

(*iv*) Centre of synthesis of all Religions.

2. Practical

(*i*) Health Centre—planned according to science of vegetarianism.

(*ii*) Medical Science.

(*iii*) Yogasana and Physical Exercises.

(*iv*) Home Science.

(*v*) Cottage and village industries.

(*vi*) Agriculture and cow-protection.

(*vii*) Publication of literature.

Proposed Initial Budget For The Establishment of Ahimsa Research Institute

To start with, rupees five lakhs is a basic necessity for the foundation of Ahimsa Research Institute. Although we have no ambition to house the Institute in a magnificent building, yet it is imperative, in order to implement the various facets of the Institute, that a sum of rupees five lakhs is a minimum requirement.

Ahimsa Encyclopaedea

This encyclopaedea will contain about 20000 pages and will cost about rupees one lakh. It will be divided into 20 parts according to the teachings

of the great-sages of the past who devoted their entire lifetime in search of Truth and Non-Violence. In order to compile this encyclopaedea five research scholars need be immediately appointed.

Research Centre

It will cost about rupees one lakh, and will award five scholarships, will have 20000 books and will be manned by two professors and one administrator.

Health Centre

The health centre for carrying out practical research will need rupees fifty thousand for its full equipment.

Publications

There will be a regular journal containing the account of the activities of the Research Institute together with articles from various scholars of eminence on the Philosophy of Non-Violence Research work and papers thus submitted by the research scholars will need to be published. This all will cost rupees fifty thousands.

All this miniature project will be of no use without making an adequate provision of rupees two lakhs for land and building of the Institute.

An Appeal

Science is becoming a great menace in its wake of total annihilation of humanity; and non-violence is the only way to meet this growing challenge. Lure of political and material gains for selfish ends have to give way in the larger interest of spreading the philosophy of Non-Violence in the day-to-day problems facing individuals, groups and nations of the world as a whole for the good of humanity. The call of the hour is the practice of the philosophy of Non-Violence without which the establishment of Swaraj and Sarvodaya order of the Society is a mere dream. Realising this great necessity of the hour we have taken upon ourselves to establish an Ahimsa Research Institute which will enable and provide the scope to suggest new ways and means to solve the various world problems. For this unique adventure we appeal to all human-beings throughout the world to contribute intellectually, physically, morally and materially in building up this great institution of our times.

Sant Tukdo Ji
Sant Kirpal Singh Ji
Seth Sohan lal Duggar
Seth Anand Raj Surana
Shrimati Rukmani Arundale
Shri Anand Bhadant Kaushalyayan
Seth Gobind Dass M.P.
Seth Achal Singh M.P.
Shri Mool Chand Jain M.P,
Shri Chunilal Chikoobhai Shah
Shri Manganlal P. Doshi

APPENDIX

Muni Sushil Kumar's address to the All Religions Conference at Bhilwara

Religion instils inspiration and ensures the Soul's victory over Demise. The great harmonious progression from discord to accord, from hatred and conflict to love and fellowship, from evil and sin to beauty, bliss and good, from ignoble satisfaction of animal wants and passions to abstinence and renunciation is a triumphant achievement attained by Religion. Fellow-feeling, Forbearance and Toleration are the main-springs of Religion, its sturdy fundamentals. Self-emancipation is the primary demand and the first step towards elevation of self. Religion has solved the exact nature of mystic knowledge and has awakened the hidden Absolute in the heart of Man. Religion has assured Man of his Divine Essence, and enabled the soul in him to behold consciously the Glory of the Absolute and the Infinite. Religion has set the streams of ideas, thoughts, vibrations and experiences sweep onward for ever and is the stupendous driving power assisting Man to uncover the mystery shrouding the material existence. The Supreme Soul alone has Prefect Knowledge of Himself and He manifests Himself.

A tiny seed grows and develops into a big tree. The seed is multiplied into many of its kind. The process, however, does not eliminite or lessen the inherent potential power. Even after multiplication and division, the potential power is retained, maintained and sustained. Religion regards the Soul as the embodiment of Divine Power of which the Soul is part. Lord Mahavir has said *Appaso aramee*a (Soul is God) *Atma so Paramatma* or the Self is the same as the Absolute. All Messengers, Prophets and Apostles, have declared in unequivoca l terms that unless the siege of phenomenal association is removed, man can never enjoy the Ascension to True and Perfect Knowledge. Man can never behold the Resplendent Presence without becoming Divine in one's Self. These pertinent and graceful axioms are gifts of religion to the faithful man. This is the ringing call of all the saints, mystics, sufis, fakirs and all those who have striven to attain the Divine. These esoteric teachings are an elixir streaming out into the social collective. The basic recognised principle is the binding cord bringing in line all religions in the world. This is the great central confluence where all Religions join in proclaiming with a mighty voice their mighty, Eternal, Invariable Unity of Purpose.

Religion expects man to eschew evil and deformity of actions and to aspire freedom from the bondage of attachments. Man should rise above thought, word and intelligence and should prefer to enjoy the deep, angust, melodious stillness and silence. That Stillness is the ceaseless spring of the language of the Soul—a broad opening of the Soul into the light—an opening for integration of the expanding mind, life and heart of man into a harmonious whole. Unless the perfect unfolding of the Spirit is the ultimate fulfilment of man's idealism the mental being cannot be the last term in the evolutionary endeavour—the spirit ascending and creating an urge towards greater expression. Love of one's own true splendour is Love of the Luminous Dynamism. The Eternal Truths, the way leading to highest efflorescence, demands restraint, nullification of passions and feelings. To purge one's self from all sorts of unwholesome propensities, there is no better and greater way than complete surrender and dedication at the service of the Lord in sublime humility and in profound joy. The Soul is our Master who is ever eager to impart to us every moment True Knowledge that man may know his In-mind, may attain Perfect Peace and may go ahead from ignorance to knowledge, from the fear of demise to the invincibility of immortality. For the aspirant there is the Blossoming of Inherent Divinity.

All religious precepts have given to man this knowledge in diverse expressions and in diverse terms and terminology. All religions have accorded Supreme Magnificence to effacement of ego and to abdication of individual self.

Standing at this supreme height of self-purification in communion with the Supreme Soul, pain, agony and anxiety all disappear. This is the primary experience of self-realisation and this power, inherent in the realisation of self, is the highest which can ever be achieved in this material world. Meditation, concentration, vows and prayer are mediums and instruments for creating that highest consciousness. The ultimate aim is knowledge, self-knowledge and God-knowledge. Without this knowledge man can neither help himself nor others. Cultivation of self-restraint, spirit of compassion, straighgtness, sympathy, fellow-feeling and self-denial is the first step towards the onward march. Man's ultimate well-being lies concealed beneath his humility. Man's salvation is the result of his character and conduct. Man's rise and fall results from his actions and emotions and feelings. Man is the maker and creater of his own destiny. Do good and the good will prevade. Man has to proceed from ignoble to noble, from unlovely to beauty, from impurity to purity. That is the line of man's progression. All religions aim at inculcating, cultivating and developing this spirit of self-elevation. All the commandments insist on the acquisition of ethical mode of life.

I have expounded the spiritual side of Religion only and I am convinced that all religions aim at establishment and maintenance of universal happiness, universal liberation and universal good. It is imperative that we discover and seek manifestation of one-ness, the Eternal Truth that is one, though variously described.

We ought to see this Eternal Truth with the eyes of Anekanta. Religions in the world are helpful and resourceful to those whose vision is pure, whose ideas are pure and whose conduct is pure. I firmly hold that all religions are true in their relative positions. None of them can be inferior, false or defective. All of them mainfest complete guidance to reach the Supreme Sovereign Truth in some form or other. All are anxious to reach the same reality which is called the Ultimate Truth in Anekanta Doctrine and Theory.

Gandhiji has pertinently said that orthodoxy and fanaticism, and truth-consciousness are poles apart. Toil hard to discover the real purpose of Religion. Learn the real implications of the religious teachings and get bathed in the illumination.

I notice one-ness and unity in the Divine Form of Religion. What are Sandhya, Namaz and Prayer ? Are they not all modes of religious discipline ? Are they not earnest endeavours for discovery of True Knowledge? Mala, Rosary, Image,—Are they not tools and instruments for intellectual and spiritual elevation? Do they not mean and are they not intended to signify one and the same thing? Arhat, Rasool, Zoroaster, Moses, are not these the great names by which the world-renowned World Teachers are known to man? What are Narak, Jahannum and Hell? Are they not the places of punishment for the comittal of wrong, evil, wicked and hideous? the depth of human degradation. And what are Swarga, Jannat and Heaven ? Are they not the most cherished rewards for accomplishment of right, virtuous and wholesome deeds—the height of moral elevation? Do not all Religions enjoin, applaud and advocate the utility and virtuosity of fasts, vows, pilgrimages, religious endowments, humanism, humanitarianism, compassion, humility, pity and purity ?

I have analysed the religious teachings on broad lines. In fact there is the requisite unity discernible in all of them, though viewed from different aspects and different spheres of life. To enjoy that one-ness, that unity, you ought to own the virtue of assimilation and tolerance ; the heart has to be full of buoyant faith, eyes charged with love. To recognise that unity, own a harmonising reason, a heart of

faith and a vision of love. Oh you religious-minded! you citizens of the world, liberal and broad minded! cultivate forbearance and tolerance and display high respect and noble regard for all Religions in the world. Cast away hatred and spite! sprinkle the nectar of sweet sympathy, then only you can be worthy of the Rich Fraternity of Religions.

I wish to draw your attention in the end towards the great indivisible Truth. I close with the well known words of Lord Mahavir "Vaesyu Swabhava Dhammo" (the inherent nature of the creation is Religion). Our immortal saints treat Religion as Universal Nature of Conscious Existence, and cultivate and promote the Spirit of Love. I earnestly hope that India shall be and remain the Meeting Place for All Religions from where the Divine Message of Eternal Peace can be radiated all over the world.

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